

THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

MARCH, 1826.

J. O.'S REMARKS ON RABBI CROOLL.
To the Editors of the Jewish Expositor.

Gentlemen,

Not finding an answer to Rabbi Crooll in your last Number, I feel disposed to address you, for the first time, on the subject of his letter. His objections have indeed been answered repeatedly in your pages; but it is well perhaps to rebut them as often as they are brought forward. It becomes us in such a case to add "line upon line, line upon line," though it may be all the while in substance the same. Objections unanswered are often deemed unanswerable. Hence, as long as they are ad-duced, they ought to be refuted.

Like some other interpreters of Scripture, Rabbi Crooll fixes his attention on single passages, and deduces from them a meaning wholly inconsistent with the general voice of Scripture; a mode of proceeding, which has ever been a fruitful source of error. The texts brought forward by him, to prove the mere humanity of the Messiah, are thus interpreted; a meaning is drawn from them which they cannot fairly bear; and other texts, which clearly shew that he

is *more* than a man, though at the same time *a man*, are entirely overlooked. There is another respect in which the Rabbi is a very injudicious, and even a very faulty interpreter; he makes what is limited, unlimited, and what is general, exclusive. The promises made by God to Israel that he would be their God, and that they should be his people, are thus in-correctly viewed by the Rabbi. Facts, as to the state of Israel at different times, and the testimony of their own prophets, prove that these promises are to be viewed with some limitations, and even with many exceptions.—But I shall notice more particularly what the Rabbi advances.

The main object of his letter seems to be, to shew that the Mes-siah is no more than a man. I do not wish to expose more than is necessary the ridiculous mode of reasoning adopted on this subject; but you must allow me to set before the Rabbi a specimen of his mode of proving his point. That text in Gen. xvii. 7, which contains the engagement which God made with Abraham and his seed, is quoted for the purpose of establishing the mere humanity of

the Messiah. The Messiah being a son of Abraham, it is maintained that he is included in that covenant, and that God therefore must be his God as well as the God of Abraham. This is a fair inference; but the next is most unwarranted, which is, that being included in the same covenant with Abraham, Israel, and even Rabbi Crooll, he can be no more than a man, because these are no more than men; as if co-partners in one transaction, must of necessity be alike in all their circumstances. It is the same kind of logic as the following: Rabbi Crooll was born a British subject, (this is supposed for the sake of argument;) George the Fourth was born a British subject; therefore, George the Fourth can be no more than a British subject. How preposterous is this! It is true, George the Fourth was born a British subject; but he was also born an heir to the throne, which was not the case with Rabbi Crooll; and therefore, he is something more than the Rabbi. The Messiah is no doubt the son of Abraham, and included in the covenant made with him, and God is in a sense his God. He whom we acknowledge as the Messiah is all this; he is the son of Abraham; he is concerned in the covenant made with him; and he frequently acknowledged the God of heaven as his God and Father: and yet he is the Son of God, partaker of divinity, one with the Father, Immanuel, God with us.—Of the same description are the other passages brought forward by the Rabbi. When he finds any passage which represents the Messiah as man, as partaking of humanity and of all its sinless properties, he thinks that he has got an argument to disprove his divine nature. He

proceeds on the same ground with our Socinians, who seem to think that they establish their error, by proving that our Saviour was a human being.

Let me direct the Rabbi's attention to some passages, which, according to the admission of even learned Jews, refer to the Messiah, and which clearly assert his divinity. "The Lord said to my Lord," says David in Ps. cx. 1. Though his son, yet he calls him his Lord, which plainly implies superiority. "Behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel;" Isa. ix. 14. Is it proper to call a mere man, Immanuel, God with us? Let the Rabbi answer this question. What can he say to the titles given to the Messiah in Isa. ix. 6? "Wonderful, counsellor, mighty God, everlasting Father," or rather, "Father of ages, or of eternity, the Prince of peace." Can a mere man be called with any propriety a mighty God? or a mere mortal, the Father of eternity? How can the Rabbi reconcile such ideas?—"This is his name whereby he shall be called, Jehovah our Righteousness: Jer. xxiii. 6. A similar passage occurs in ch. xxxiii. 16, which the late Granville Sharp has clearly shewn to have been incorrectly translated in our Bibles. I appeal to the Rabbi, as a Hebrew scholar, whether the following is a literal and a legitimate translation of the passage: "In those days, Judah shall be saved, and Jerusalem shall dwell safely; and he who shall call to her, is Jehovah our righteousness." And Mr. Sharp tells us, that in a Spanish Bible, printed at Amsterdam in the year 1661, and translated by some learned Jews, the passage is thus rendered.

Now I would ask the Rabbi, Is not the term, Jehovah, considered to be a *peculiar* title of the Highest? And if so, which I think he will allow, how could it be applied to a mere man? Let him consider *all* that is said of the Messiah; let him take an enlarged view of his character as set forth in the ancient Scriptures, and he will find himself under the necessity of admitting his peculiar greatness—his divine nature.

The Rabbi has said some very unwarrantable things respecting God's covenant with his nation. The reason he assigns why God chose them, and entered into covenant with them, is very singular: it was, it seems, "because he could find no nation so good as Israel." Has the Rabbi forgotten that Abraham was an idolator before God called him? Josh. xxiv. 2: (See also Isa. li. 1, 2.) Has he forgotten what Moses and the Prophets had repeatedly said respecting the obduracy, rebellion, and ingratitude of Israel? Does he not remember how frequently they are said to have been "stiff-necked" and "rebellious?" and that God had expressly reminded them, that they obtained the land of Canaan, "not for their own righteousness, nor for the uprightness of their hearts?" Deut. ix. 5; and that "they overpassed the deeds of the wicked?" Jer. v. 28; (see also Jer. ii. 10, 11, and xxxii. 30—33; see particularly Deut. xxxii. 26, 27, where a reason is assigned why God did not entirely destroy them, but it is *not* their goodness.) The true reason, no doubt, is God's good pleasure:—"I will have mercy on whom I will have mercy," is the only reason he gives us for his gracious dealings. We are all of us, both

Jews and Gentiles, on a level in this respect, equally devoid of goodness by nature.

"The covenant God made with Israel," says the Rabbi, "was not conditionally, but absolutely to be his people, and whether they be good or bad." What will the Rabbi say of such passages as these: "Now therefore, *if* ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people," Exod. xix. 5. "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people," Jer. vii. 23. "And many nations shall pass by this city, and they shall say every one to his neighbour, Wherefore hath the Lord done thus to this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them," Jer. xxii. 8, 9. These texts, with many others which might be quoted, do *most plainly prove*, that the covenant was conditional—"If ye obey, &c. then ye shall be a peculiar treasure," &c.—"Obey my voice, and I will be your God," &c.—"Because they have forsaken the covenant, &c., and worshipped other gods," &c. Can any thing be more plain and explicit? And to shew still more fully, if possible, that their national covenant was conditional, and that they have violated it, and thereby rendered it null and void, Jeremiah mentions *another* covenant which God hath purposed to establish. Let the Rabbi seriously read chap. xxxi. 31—34. The Israelites are said there to have broken the Sinaic covenant, and by breaking that, they no doubt rendered void every thing connected with it, the whole

ceremonial law, the Levitical priesthood, and in a word, the whole of that dispensation. Hence the conditional promises made to them under that economy were forfeited; they were made, on God's part, perpetual or everlasting; but the covenant being broken, the promises became nugatory. God had foreseen this; and therefore had signified to David, by his Spirit, his purpose of establishing another priesthood; and to Jeremiah his purpose of introducing an entirely *new* covenant. How can the Rabbi reconcile this with his idea of perpetuity in respect to the national covenant? Jeremiah declares that it has been broken, and that God has established another covenant; and the Rabbi says, that that first covenant continues still. Let the Rabbi reconcile his ideas with those of the prophet.

There are some other particulars in the Rabbi's letter, to which I shall briefly advert.

The coming of the Messiah, and the restoration of the Jews will be, according to the Rabbi's opinion, synchronical. To prove this, he quotes Ezek. xxxiv. 10, 13, 23. But these passages speak nothing of the *coming* of the Messiah, but of God's setting him up to be a Shepherd of Israel at their restoration, which we believe will be the case as much as any of the Jews. That his coming, and their restoration, were not to be at the same time, is clear from what had been foretold of the reception he should at first meet with from them. Let the Rabbi peruse attentively the liiid of Isaiah.

"The promised Messiah," says the Rabbi, "must be a man of this world, and a great conqueror:"

and for proof he refers to Balaam's prophecy, Num. xxiv. 17, and to the second Psalm. By "a man of this world," he means, I suppose, an earthly prince. If so, his human life must be singularly long, even till the end of the world, because he is promised as one who is to be on the throne of David for ever; and if so, how is it said that he was to be "cut off out of the land of the living," and he was to "pour out his soul unto death?" Isa. liii. 8, 12. We admit that he is a great conqueror; but such a conqueror as the Psalmist describes, who will "ride prosperously, because of truth, and meekness, and righteousness," Ps. xlv. 4. Though we maintain that the Messiah has come, and has actually fulfilled one large portion of Scripture, yet we hold that another large portion is not yet fulfilled. Those which regard his humiliation and sufferings *have* been accomplished; but most of those which speak of his conquests, and of the universal extent of his dominion, *have not* been accomplished. The Rabbi takes no notice but of the latter, and overlooks the former altogether. We Christians comprehend the whole within our view, and believe the whole, knowing that as one portion has been fulfilled, the other will be in its due time. And let the Rabbi, and his brethren too, be assured, that we consider the restoration of Israel as inseparably connected with the greatest glory of the Messiah's kingdom; and we doubt not but that the time will come, when all Israel shall acknowledge the Lord Jesus as their own Messiah. May it soon come! is the prayer of your humble servant,

J. O.

SENEX'S REMARKS ON G. H.

To the Editors of the Jewish Expositor.

Gentlemen,

IN my remarks on G. H. I have hitherto written, and still hope to write in the fear of God, with the utmost candour, searching for *the truth*, and earnestly desiring that truth and truth alone may be elicited and propagated among Jews and Gentiles by our discussions. G. H., in his first letter, stated difficulties which our Jewish missionaries had to contend with in their intercourse with the Jews. These, G. H. did not attempt to obviate, and to me they appeared to be rather confirmed by his remarks. For these reasons I was induced to hazard what occurred to me on the subject, rather than that they should remain unanswered. My concessions were prompt respecting Matt. ii. 23; and the mistake respecting the Buchanan Roll, in Gen. iv. 8.* But I have

to complain that G. H. is slow to admit evidence, which proves the important fact, that the Jewish nation held the doctrine of the Trinity from their forefathers, to the fifth century at least. The proof is equally valid whether Jerome reports the sentiments of the Jews, or whether he himself concludes the passage from "*Denique*," which I translated, p. 250, "*In a word*." But G. H. must be mistaken, since the passage is introduced by St. Jerome, after stating the fact acknowledged by the Jews in his time, by saying, *it was not for him to assign the cause why the Septuagint translators differed from the original*. Jerome then proceeds to report the *causes assigned by the Jews*. Independent of this, would any writer begin to relate the sentiments of a fresh speaker, with the word *denique*, or with the synonymous words—finally,—or—in a word.

* Had I not been, (as old men are apt to be) forgetful of what I had written fifteen years ago, and of what Mr. Yeates had told me of the coincidence of the Buchanan Rolls, with our Hebrew Bibles, as far as he had then compared them, I should not have been led into the error on Gen. iv. 8, by a bold assertor; nor needed the correction of G. H. Had I been younger, and less infirm, I should also have had access to the whole of St. Jerome's Works, and have satisfied myself respecting the *manner*, (for the *fact* he had repeatedly stated,) in which he considered Matt. ii. 23, to be found in the prophets, but to the propriety of which your learned correspondent G. H. demurs. Perhaps it may not be known to all whom it concerns, that Jerome differed nothing from Augustine, Prosper, and his contemporaries, on the doctrines of *grace*, &c. The papists have printed some of the Works of the Heretic Pelagius, and placing St. Jerome's name to them, have bound them up with the works of

that father. Thus the epist. ad. Demetriadem of Pelagius, and his exposition of St. Paul's epistles, which, says Archbishop Usher, (Answer to a Jesuit, 4to. p. 403, 4th edit.) are fraught with his *heretical opinions*, and have passed from hand to hand as if they had been written by St. Jerome, and as such have been alleged by our adversaries against us in this very question of free will." If G. H. or Bishop Walton have discovered in the Popish editions of St. Jerome's works, any thing tending to prove that the Hebrew points did not exist in his time, it is more than probable, that there are also additions of the Antipunctists among them, who so eagerly caught at the surmise of Elias Levita, that the Hebrew points were not originally added to the letters. In this improbable opinion he has not been followed by, I understand, a single individual of his nation. It is certain that had it not been for the points, not one of the opposers of their authority, would have been able to understand the language.

I have before protested against the production of *great names*, instead of *proofs* and substantial arguments, yet G. H. persists in sheltering his opinions under the names of Bishop Walton, and the other compilers of the *Biblia Polyglotta*. We are referred to the Prolegomena for the meaning of the word *apex*. G. H. says, "I have Walton's authority for asserting that the other oriental languages had no points in Jerome's time; nor can any proof be more decisive than that by which he shows the word *apex* to mean the *flourishes* with which the Jews either *ornamented* (and he now adds,) or *distinguished* their letters." And he, (Bp. Walton), goes on so far as to say, "that doubtless those who rendered it *vowel-points* had *never read Jerome*." Surely G. H. intended to raise a laugh at the expence of the Bishop or he would not have produced such an instance, to show upon what weak foundations the learned prelate could sometimes build his opinions. If the Bishop had said, they must have mistaken the meaning of Jerome, he might have some shew of sense, but to say they could never have read Jerome, will appear ridiculous to your least intelligent reader. But why does G. H. keep back from your correspondent, or from your readers, the overwhelming proof he speaks of? G. H. has not scrupled to insert pretty long quotations on former occasions. I have not Walton to turn to, and am too much of an invalid to be able at present to travel after it, but I hope to prove to the satisfaction of your unbiassed readers of all descriptions, that G. H. has not given the true meaning of the word *apex*. Ainsworth's Dictionary gives the seventh signification

of *apex* to be "*the mark or accent over letters*," for which he quotes from Quintilian i. 7, "*Longis syllabis omnibus opponere apicem ineptissimum est*:" in English, "*To place the mark apicem upon every long syllable is very foolish*." Here is classical authority for the genuine use of the word *apex* among the Romans. St. Jerome being perfect master of the Latin language, doubtless used the word *apex* as Quintilian did, to denote the marks about the Hebrew Consonants, which serve for vowels, accents, and pauses. What avails Bishop Walton's conjectures, or the opinion, or rather fancy of any other modern, against this positive evidence of the meaning of the word. But leaving this decisive proof of the meaning of *apex*, let us try what sense can be made by translating *apices*, *flourishes*, by which the Jews ornamented their letters. St. Jerome says, the Samaritans have the Pentateuch of Moses written with the same number of letters (as the Heb.) differing only in their figure, and in the (points) *flourishes*. In the first place, it does not appear that the Samaritans used any flourishes to adorn their letters, which have no similitude at all with the Hebrew. This being the case how unlikely was it that St. Jerome should notice them even if they did adorn their letters, when he is giving a very brief account of the essential relations which these languages bore to each other.

Further, St. Jerome makes use of the word *apices* to describe some additions to letters, which materially affect the meaning of words; or else, when defending himself from the charge of unfaithfulness in his translations, would he appeal to the Jews every

where, and add, "Eventilent apices, literas calumniantur?" "Let them scrutinize the point, and criticise the letters." Here again Jerome distinguishes between the letters and some other marks which he calls apices, which are distinct from them, and seem here to intimate that they admit of variation, as the Hebrew points do, and on which the sense of the passage very much depends, as well as on the letters themselves, some of which being similar may be mistaken for each other. How much to his purpose is all this on the supposition of the points, but how perfectly nugatory would such a challenge be, if *apices* signified the flourishes by which some letters are ornamented: whereas the points, distinguishing the several parts of speech, and the different tenses of verbs, present themselves in every word and sentence.

G. H. in his last letter says, the "*apices* are flourishes by which the Jews ornamented or distinguished their letters." If he means (which he evidently does not) that they really distinguished the letters one from another, it is granting they do the office of the points, supplying the place of vowels; and thus the debate ends in the use of different words for the same things: for if these flourishes really distinguish letters, they are essential to them, and cannot with propriety be called ornaments; on the other hand, if they are mere ornaments, to say they *distinguish letters*, when they leave them without change, is calculated to mislead. I trust I have shewn that to render the word *apex* a flourish to a Hebrew letter, was not the meaning affixed to the word by the classics, who made use of the word before the Romans

knew any thing of the Hebrew language, for Quinctilian died A. D. 102 or 3. St. Jerome used the term 300 years after, and doubtless in its usual acceptation, for the sense put upon it by Bishop Walton, and G. H. will afford me tolerable sense in the passages in which *apex* and *apices* are found. To which it is important to add that St. Jerome, and all the translators of the New Testament after him, render *μια κεφαλα** unus *apex*, and Tremellius translates the Syriac, unus *apex*. From hence it is evident that *κεφαλα* is rightly translated *apex*; which has been proved to signify points or marks on or about letters, and not flourishes. From the solemn manner in which our Lord introduces the words, it demonstrates that *κεφαλα*, rendered *apex*, differs from a mere ornament to a letter, or else that such ornaments afford an essential and important meaning which the letters would not convey without them, which exactly answers to the essential character of the Hebrew points.

G. H. in his last letter says, "Those who constitute a court of appeal between us will further have to take into consideration the argument which would prove Jerome to have been acquainted with the points, because he wrote Hebrew words in Roman characters, according to the pronunciation laid down by them; and to determine whether this proves more than what has already been conceded,† viz. that in

* In the Expositor, for July, 1825, *κεφαλα* is put by mistake for *κεφαλα*.

† Where has G. H. conceded this? Bishop Walton in his reply to Dr. Owen, acknowledges that the points were not arbitrarily placed, but according to the true reading handed down by tradition; and that we are not at

affixing vowel-points to the Hebrew words, the Masorites were guided by what Lowth calls "*a traditional pronunciation*," and thus preserved in a great degree the ancient mode of pronouncing Hebrew words." In answer to all this, which is mere conjecture, I would only ask any one who is acquainted with the intricacy of the Hebrew vowel-points, and of the accents, the latter of which cause a great difference in the pronunciation of the vowels themselves, whether it was *possible* to retain the ancient pronunciation by *oral tradition* for about 1000 years after the Hebrew language ceased to be the vernacular language of the Jews. For so long a space interposed between the Babylonish captivity, and St. Jerome's time. Is it not far more probable that the points are essential to the language, and that by them the pronunciation was preserved, and with it the precise meaning of the words themselves? Without the Hebrew points there is no distinction between the modes and tenses, numbers and persons, in many verbs, nor between verbs, nouns, and indeclinable parts of speech. The sense must necessarily be left undetermined. But is this the way in which Moses, the prophets, our Lord himself, and his apostles, speak of the Scriptures of truth?

Some of your readers will be surprised to find in what the Masorah consists.* That it pretends to make not the smallest change

liberty to depart from the reading which the points determine, *except* in some *extreme case*, when a mistake is palpable. It may here be asked, who is to judge of this supposed extreme case?

* מסרת vinculum, contractè pro מאסרת ab אסר ligavit.

in any letter, vowel, or accent, but taking the Sacred Volume as it came to their hands, it notices every anomalous circumstance which occurs, and deserves the name given to it—the hedge of the law,—which prevents any future deviation. The Jews in all parts of the earth teach their children Hebrew by the points. With the exception of Elias Levita,* who yet held they were placed by Ezra, all the Hebrew nation believe the points essential to the language, and to have ever belonged to it. No one could ever bring the shadow of a proof *when* they did not exist. The most ancient Hebrew manuscripts are written with them, at least none more ancient can be produced without them.

There is no MS. existing perhaps, which pretends to higher antiquity than that in the Church of St. Dominic in Bologna, which they pretend was written by Ezra himself. It is written in a fair character, upon a sort of leather, made up into a roll, after the ancient manner; *it has the Hebrew points*, and is fresh and fair, without any decay; these circumstances, (says the author of the *Art. Bible* in Owen's *Dic. Arts, &c.* vol. iv. 8vo. 1754.) prove the *no-*

* Elias Levita confesses that the Jews did not know the meaning of the accents. He supposed that the Hebrew melody was governed by it. It is allowed by all the Jews, that the book Zohar was their most ancient book, next to the Scriptures; and was written, A. D. 150 before the Talmud and the Massorites. In this book there is not only mention made of the points and accents, but of the names of some of them, as Chirek, Cholem, Schurek, Sægol, Tzere, Scheva, Sægolta, Maccaph, &c. Alsted. *The-saur. Chronol.* p. 271, and *Biblicus Triumphus*, p. 153.

velty of the copy. This seems to be the Hebrew manuscript mentioned by Mr. Yeates in the Christian Observer, for March, 1810, from Montfauçon. "The letters, (says Montfauçon), have scarcely lost any thing of their blackness; which is attributed to the skin, a mighty preserver of the ink. "This MS. was presented to the monastery by the Jews when Aymericus was general of this order, anno 1308." I have read somewhere, that this Aymericus had done eminent services to the Jewish nation, when greatly oppressed, or exposed to some heavy calamity, which was the occasion of their rabbies presenting him with this most valuable MS. It is impossible to disprove its high antiquity. Its perfect preservation for so long a time is no argument against it. William the First's charter to Westminster is perfectly legible, as is the survey, called Domesday Book: another survey was found some years ago, carelessly thrown aside in the White Tower, in London, which was supposed to be that of Edward the Confessor, if not of Alfred, which was also very legible.* But the MSS. found in Pompeii and Herculaneum, which still remain so, notwithstanding the circumstances in which they are found, make it highly probable that the Sacred writings, even the autographs themselves, may be now in existence; and if so, from the care which the Jews and Gentiles would take to preserve them, they might be

found as fair as the MS. at Bologna. That this copy or codex is *pointed* Mr. Yeates does not mention, but its being so cannot be allowed to disprove its pretensions, but on the other hand it proves the points to be of high antiquity at least. Mr. Yeates thinks it might be 500 years old, when presented to the Dominican Church; but as there is nothing to intimate its age, it may be as well to take its antiquity as asserted by its former possessors till there is found proof to the contrary, as to resort to what can be nothing better than conjectures, which have no data whatever to build upon. This MS. is said to be written on rolls of skins, as is the Buchanan Pentateuch, which reminds me of what St. Jerome says in his first preface to the Book of Job, "Let them that choose it, possess the ancient books, either on *purple skins*, (membranis,) written with characters of gold and silver, or (as they commonly call them) with uncial letters, which are rather to be esteemed ostentatious burthens, than convenient volumes, so long as they permit me and mine to possess mean rolls (schedules) not so eminent for their beauty, as for their being correct." The above passage proves the antiquity and the high value put upon copies written on purple skins, like the Buchanan Pentateuch. It also proves the solicitude of St. Jerome to procure *correct* copies of the Hebrew Scriptures. There must therefore have existed in his time, if not the autographs themselves, at least *authenticated copies*, by which the recent ones might be compared, and if need be, amended. Hebrew learning was indeed lost among Christians during the dark ages, but the Jews were all that

* I have in my possession deeds in the reign of king Stephen, who died A. D. 1135, John, Henry III, and some before dates were affixed. One of these latter, which by the writing appears nearly as ancient as William I. is as beautifully fair as if written yesterday.

time the faithful depositaries of the oracles of God. The Reformers from Popery were the first to recover the knowledge of the sacred volume in the original languages, and with great care, they have handed down the knowledge of the originals and have given excellent translations, all of which in modern languages "are for the most part close copies of the Hebrew pointed text," (viz. the Old Testament;) as Bishop Lowth testifies,* adding (to the great satisfaction of the unlearned readers, throughout Europe) "and *this interpretation* is perhaps upon the whole, preferable to any one of the ancient versions."†

It cannot be sufficiently lamented that Bishop Walton in his *Prolegomena* should have opened the door, perhaps undesignedly, (as his animadverto, the learned Dr. John Owen, then Dean of Christ Church, candidly hopes) to un-

* Lowth's Prelim. Disc. p. Isa. lv. 4to.

† Bishop Lowth considers the sense afforded and restricted by the Hebrew points to be the Jews' translation of the Scriptures, that European translations, from the sense they have put upon the original, are superior to any ancient translation. Now is it to be believed, that the Jews, with the veil on their hearts, and blinded with unbelief and detestation of Jesus Christ, and of Christians, could have performed what Bishop Lowth supposes? Dr. Lightfoot says the pointing of the Bible savours of the work of the Holy Spirit, not of wicked, blind, and mad men. Such he calls the Tiberian Doctors. He admires how seriously they do nothing; how childish they are in serious things; how much deceitfulness, froth, venom, smoke, nothing, are in their disputations, and adds, "If you can believe the points of the Bible to proceed from such a school, believe also all their Talmuds." (Vide Dr. J. Owen, of the integrity and purity of the Hebrew and Greek text of Scripture, with Considerations on the *Prolegomena*, &c. p. 247.)

hallowed critics to unsettle the sacred text, by proposing amendments of the supposed mistakes in the sacred originals, particularly of the Old Testament. The emendations are proposed by the help of—not any one Hebrew Codex, differing from what we possess at this time,—for if any such there be, (Arius Montanus denies any such either pointed or without points to exist, and of which Dr. Owen could learn nothing, but if such there be,) they must be the rejected unamended copies mentioned or hinted at by St. Jerome; but emendations are to be sought by the help of *ancient translations*, made or brought forward by no one knows whom. The principal of these is the Septuagint, which, we see from the confessions of the Jews, was purposely incorrect, and intended to hide the mystery of faith in the Holy Trinity. It is assumed however, as the foundation stone, by the emendators, that all these translations have been learnedly and faithfully made, and that by their re-translating they discover *genuine various readings*. They go further than this, and take even *modern translations*, and by a re-translation of these also, into the originals, pretend other diverse readings! Let the reader, whether learned or otherwise, read Dr. J. Owen's Animadversions on the *Prolegomena* and Appendix to the Polyglot of Bishop Walton, and it is hoped he will be cured of the mania with which Satan has diverted so many learned men from the *truth*, and turned them to *fables*. Take away the authority of the received text of either Testament, or the Old as pointed, and where shall we find St. Peter's *sure word of prophecy*, or the

things which Timothy had learned and been *assured of*, 2 Tim. iii. 15---17, or, reverence what our Saviour says, Luke xvi. 17, "It is easier for heaven and earth to pass than one tittle (unus apex) of the law to fail?" SENEX.
Nov. 23, 1825.

ON THE DEATH OF THE EMPEROR ALEXANDER.

THY dark banner'd Eagle, the Muscovite's glory,
That soar'd in the battle, may droop o'er thy bier,
The war-broken vet'ran who dwells on the story
May gain the proud laurel he wreathes with a tear:
The peasant who slumber'd secure on his pillow
While thou, in thy tent, wert a-field, may deplore,
As, shrinking, he looks on the turbulent billow,
The storms of destruction that menace his shore.
The nations that once throng'd thy path with the blessing
Of bondmen enfranchis'd, may sigh at thy doom,
And monarchs, erewhile their brave comrade caressing,
May start 'mid their revels, and think on the tomb.
Oh! cold were the bosom, and stern were the feeling
That pity's soft plaint o'er thy relics would bar,
While sadly the gentle remembrance is stealing,
And Britain, who welcom'd thee, mourns for the Czar.
But, hark! on the breeze comes an accent of weeping,
And deeper lamentings re-echo around,
The virgins of Zion in sorrow are steeping
Their harp—by thy hand from the willows unbound:—
That tremulous harp, in its wailing shall render
Far richer renown than earth's victors can know,
And build thee a name of more durable splendour
Than heroes may covet, or empires bestow.
'Twas thine to encircle thy crown of dominion
With buds of the olive, ere long to expand;
To nourish the Eagle, whose freshly plum'd pinion
Untiring, shall mount at Jehovah's command;
To lift up a standard, the outcasts assembling,
And scatter the life-giving word in their way;
That Judah, no more in captivity trembling,
From dust might arise, and her Saviour survey.
They deem'd thee a Cyrus, in mercy anointed,
Whose spirit was stirr'd by our God to go through,
Preparing the path for his lost ones appointed,
And waving a sceptre of peace to their view.
A watchman wert thou, in the night of their sorrow,
Who mark'd from thy turret the breaking of morn,
And cheerily spoke of that bright-beaming morrow,
Still breathing the message, "Enquire, and return."
For this be thy mem'ry embalm'd in the pages
Not destin'd to perish like tablets of stone,
Thou first in a long stream of dark-rolling ages
Who kindled that beacon of love on a throne!
The LORD, in his wisdom, hath summon'd thy spirit,
All-righteous is he, and we bow to the rod;
But, oh! may the monarchs of Europe inherit
Thy mantle, which shadow'd the people of God!

CHARLOTTE ELIZABETH.

PROCEEDINGS OF THE LONDON SOCIETY.

SWITZERLAND.

MR. BANGA'S JOURNAL.

THE Rev. J. J. Banga, one of the Society's Missionaries, has communicated the following Journal of his occupations at Strassburgh during the month of Aug. 1825.

August 1, 1825.—I dined with —; he started an immense number of difficulties in the way of my labours. He said, "the authorities would never tolerate me: if I wanted to convert Jews, I had better offer them money than books and instruction, for we could not expect that proselytes should remain steadfast if we were not to provide for them," &c. &c. I replied, "I will venture to try whether I can carry on my missionary labours without giving the authorities any just reason of displeasure." Respecting provision for proselytes, I replied, firmly, "As far as I know, Divine Providence has never forsaken any really pious proselyte; but it is no wonder if idle and vagabond hypocrites, whose object is to appear as gentlemen at the expence of Christian charity, often give great scandal, especially if their prodigality is not supported as they wish." The good Professor had known some proselytes who had been sent off in disgrace. I am now fully persuaded that the outcries on account of want of provision for proselytes, and of unwillingness on the part of Christians to assist them, would be seldom heard if people were more careful not to give way to a charitable weakness, by which they are led to engage with proselytes who have given no proof of their sincerity.

Aug. 3.—In the evening I went out of one of the gates on a road where I expected to meet with Jews, but did not find any.

August 4.—I went to the Place d'armes, where there is always a number of Jews standing and waiting for opportunity of traffic. One asked,

"Have you not any thing to sell—any old clothes?" I answered, "I have nothing to sell, but if you will permit me, I will make you a present of this." I shewed him a tract, No. 36.

Jew. But what is the price of it?

I. I tell you I shall make you a present of it; I am no bookseller, and therefore I shall not venture to sell any books. (It is forbidden, in France, to any one to sell books, except booksellers.) He took the tract with delight, and said, "It is a pity if you have not many more, above thirty people will immediately be anxious to have copies also." Indeed, the whole of those with whom he had been engaged in conversation soon crowded round us. I gave them tracts. They asked what the contents thereof were? I desired them first to find out by reading, and promised then to speak with them more fully about the matter. The crowd was increasing every moment. Perceiving that some irritation began to shew itself, I began to refuse, but they constrained me to empty my pockets—all were asking for tracts. One took me apart, and said, "I do not know what to make of you, nor how to speak with you. Are you one of our people or not? and what do you intend by your books?" I replied, "I shall not deny that I am a Christian; and these publications treat on our differences in religious matters. I wish you would consider what is said therein, and I am quite ready to give you any further explanation. I must, however, observe, that I do not intend to force any opinions upon you; I only wish you to consider the matter, and then you will, of course, be left at full liberty to decide for yourself."

Jew. I perceive very well your intention. The books (No 36.) begin with Moshe, and then they come to speak of Jeshue, (this word he pronounced quite with a low voice,) and thus you intend to say that these two come to the same point, and that what one accomplished the other also did.

The crowd pressed upon us again. One who got No. 8, soon became

quite furious. He exclaimed, "It shall immediately be burned, this very hour; that is an infamous libel; the like has never been published before."

I. You had better return it to me.

Jew. Do you think you will get it again? No, it must be burnt; never shall you have it; it must be burnt! The man who had taken me apart returned what he had received—(No. 36, and 8.) Becoming every moment more angry, he said, amongst other things, "I see you understand the Hebrew perhaps better than myself, however I know it also. I have studied in my youth, and I immediately perceived that all was not right with your little books. I read but three words, and immediately found the name of Jesus."

I. It seems to me, however, that what I say to you is, at all events, worthy of your serious consideration.

Jew. You mean then that our fathers have all been fools, and that there have been no wise men in the world until now.

I. None can rely on others in matters upon which the salvation of the soul depends; every one must acquire a full conviction for himself. There have certainly been men of piety and learning, who, with one consent, have confessed that they obtained comfort to their hearts, and peace to their souls, only by means of the Christian religion. But leaving this, I shall only request you to compare the contents of the tracts I offer you with the prophets, and to see whether your own sacred writings do not point to Christianity.

Jew. I have read the prophets long ago. I studied until I was twenty years of age.

I. But do you read them still?

Jew. I never was a wise man, nor am I become wise as yet. My understanding has not yet been altered since I read them, neither have the prophets been altered; therefore I shall not find in them now what I did not find formerly.

The crowd again surrounded us. The Jew continued, "I do not know whether you have the Bible. The

Catholics have it not, but the Protestants have it."

I. I am of the Reformed Church.

Jew. Well, then, does the Bible set one religion against the other, as you do?

The crowd continued to increase, and became more tumultuous. Many were clamorously calling for tracts. Others were rebuking them by saying, "Shut thy mouth; hold thy tongue; what hast thou to meddle with these books; they are beloshon hakkomdesh—thou canst not understand anything of them." The Jew with whom I had been conversing cried out, "These books are good for nothing at all. I first thought they might contain fine tales, or something of that kind, but now I would only take them for waste paper. To be sure if they had contained a novel, or a tale, I would have given twenty sols for a copy; but now, I would not give one sol for twenty thousand." Others began to mock, and laugh, and to abuse, threaten, and curse me in German, and in Hebrew. One said, "We know well enough what to believe. That fellow shall find none in Alsace who will become his dupes." Another exclaimed, "Let him only come to Bishheim,* there he shall find enough—we shall give him enough." A middle-aged, grave looking man then came. The crowd pointed to him, and said to me, "Go to that man, he is well versed in our learning." I immediately approached him. The others pressed around us. The man stopped his ears, and made room for himself with his elbows, exclaiming, "What is there wanted of me? one is indeed unable to hear any thing—one is quite stunned and crushed by these people." I made a sign to him to go with me alone along the street. The crowd staid behind. I said to him, "I have given to the people a few tracts which treat of our differences in religion."

Jew. Yes, I know it already—I know it."

I. Now on that account they are

* A neighbouring village, in which many Jews live.

very angry, though I was far from wishing to offend them; I only desired to argue the matter in a calm and friendly manner.

Jew. Yes, I understand you perfectly—to argue pro and contra.*

I. Just as you say.

Jew. (To some other Jews who had come nearer to us,) Why! That is one of those missionaries.

The crowd gathered again about me, and cries for tracts were renewed.

Perceiving that the attention of the neighbouring shopkeepers became excited, I began to withdraw. But I went a long way before Jews ceased to run after me, and to ask for tracts. I gave away a few cards which were still left in my pocket.

I went home much hurt in my mind by this turbulent scene. I fervently cried to God as I went along. I was, however, not dismayed at their faces, but felt encouraged to stand up against these people like an iron pillar, and to set my front against them like flint.

The following week I did not engage with them, but was occupied with writing and considering as to the means I should adopt in order to get a case full of the Society's publications through the custom-house, and with visiting the very few Christian friends whom I could find.

Aug. 9.—I had several times seen the Rev. Mr. G——, of Berlin, a young divine, who is travelling at the expense of the King of Prussia. To-day I had a long conversation with him.

Aug. 11.—I went again to the parade. A Jew accosted me by asking, "Have you not any thing to sell?" I shewed him a copy of your Jewish German Psalms and Prophets. Some others came also to see it. They seemed to take me for a Jew. They said, "That is a fine book, but, of course, you do not part with it."

I. "Why, tell me first how much you think it's worth." One estimated it at

five francs. I asked who was the most learned of them? and I made him a present of it. Now they perceived who I was, and others gathered about us who knew me since last week. I invited them to visit me, and to see the books I had got, and promised to give them what they should like. As I went along more Jews pressed about me, and wanted to force from me the tracts they had observed in my pocket. I refused, and required of them first to consider whether the book I had just given to one of them was not a very good one. A young rough fellow pressed through to me, and exclaimed, "Pray, Sir, are not your books good for waste paper?"

I. Dare you to make such a use of your own sacred Scriptures?

Jew. Yes, that we dare.

Others put him to silence. Another came with an angry face, and said, "But he who wrote the tracts which you gave us last week knew very little; if he had no more sense for writing, he had better have left it alone. He beats himself with his own words." Seeing him so violent, and at least 200 Jews on the spot, I avoided engaging with him, and replied only, "Look at the book which I brought just now, I hope you will like it better." I hastened to withdraw from the crowd. A young Jew ran after me and asked leave to come with me. He said, "How can you make so little of yourself as to meddle with those people on the parade? you must not do so; they are bad and low people." I gave him a copy of each of the publications I had, and he was very eager to receive them, and said he wanted to give them to some schoolmasters of his acquaintance, in order to have their opinion. He promised to see me again. In going home with this young man I was very thankful for this first instance of a Jew who ventured to come to my lodgings, inquiring what I had to offer to his nation. Soon after he was gone, three others came very modestly. I gave them the Psalms and Prophets, but they entreated to have also the New Testament and Tremellius. They were

* Jews are very fond of displaying their knowledge even of a single word of a learned or foreign language.

much struck by 1 John v. 21., and the prohibition of swearing, in the sermon on the mount, which passages I pointed out to them, in order to prove that they had not to judge of the Christian religion by the corrupted practices of professing Christians around them. I urged upon their consciences the awful importance of well considering our religion, and the way of salvation, &c. I finally added, "I assure you I cordially love your nation. Though I believe that Messiah is come already, yet I also believe that he is to return once more, and then he will restore and make your nation happy. Oh! if your nation were but to come before the Lord weeping, and with true repentance, how soon would you have salvation!" They were quite startled. Whilst I spoke they repeatedly said to each other, "We must have regard to what he says, we must respect it!" They wrapped the books they got in their handkerchiefs, in order to hide them. One untied it from his wounded hand for this purpose. Several other Jews came during the rest of the day, and were modest and civil in their behaviour, but they gave me little occasion to converse with them, because they were in too great a hurry to be gone again, for fear of the others. Therefore they generally retired so soon as others came in. One who thought much of his learning, wanted to try me, and opening a psalm in Hebrew, he asked, "How do you translate this?" As soon as I had given my translation of the first verse, he went on translating the rest of the psalm in the Jewish manner, but most incorrectly; he was not at all moved by my endeavouring to set him right. The poor fellow made much of his having studied at Mainz, and of having been fellow-student of the celebrated Rabbi Berneis, at Hamburg. It seems, however, that his talents were not sufficient to keep him on a level with his learned friend, for he earns his bread very poorly by mending the clothes of his brethren. He seemed, however, rather strict in his religious observances; for he immediately co-

vered his head when we began to translate.

Aug. 12.—So early as eight in the morning, a fine young man called on me. He was glad of the New Testament. I observed, how thankful we ought to be towards God for his gracious revelation of a way of salvation, because we are all lost sinners who cannot be delivered from the wrath of God, except by his pardoning grace, &c. He seemed pretty well sensible of this. When I spoke of confidence in God, and earnestness in prayer, he was quite moved. When I read to him Matt. vi. 5, 6; he asked, "But how can this be right? We have to pray at the synagogue."

I. Jesus does not at all mean to slight public worship in the congregation, he only intends that people shall never make show of their private devotion?

Jew. When we wish to pray in private, we recite the psalms.

I. You do very well to read the psalms frequently. But if a child, for instance, should want a piece of bread of his father, he will never go to recite a psalm, but he will simply ask for what he wants that moment. Now we are too often in such peculiar circumstances of mind and of body for which we have no form of prayer at hand; and then we pray to our kind Father in heaven with as much confidence and simplicity as a child asks what he wants of his natural father.—This young man pleased me very much.

Several others came, learned and unlearned, but indeed much resembling each other; amongst them a fine and modest lad of thirteen years of age. He was sent by his mother to get a New Testament. I gave him the Psalms and Prophets also. I found him better informed in Hebrew, in German, and in New Testament history, than any one of the learned men I had seen there. He told me that his father had been ill during six years, and that he was then in a bath. I observed, "God has probably sent this affliction, that you may perceive him to be the Father of your family, who provides for you, though you

natural father is unable to do it." I recommended also to this interesting youth to pray to God for the enlightening of the Holy Spirit.

Aug. 13, Sabbath.—The young man who had been the first to call on me yesterday, came also the first to-day, introducing one of his friends. The company soon increased. One pert and self-conceited man, whose cold sophistry seemed to have rendered his heart as lifeless as a stone, asked, for instance, "How do you mean that Christ ascended into heaven? Was it only in spirit, or was it also with his body?"

I. It was also with his body.

Jew. Sir, that is impossible.

I. It is certainly impossible, according to the physical laws of this lower nature, but the body of Christ was become glorified and heavenly.

Jew. Sir, that is impossible, that a body could become heavenly. When, for example, it is said that Elijah was carried to heaven in a fiery chariot, with fiery horses, it is at the same time said, that he dropt his cloak; now that means he left his body behind him.

I easily exposed the absurdity of this gloss, by asking him, "Can you indeed think that Elisha picked up the body of his venerated master, and struck with it the waters of the Jordan? and what need was there for the sons of the prophets to go out to seek Elijah, if his disciple held the corpse of their master in his hands?" The Jew remained silent. Three Jewish students who were present were much pleased with my confuting him. I laid hold of the occasion to speak of the blissful hope of the resurrection, and a life everlasting in the glory of heaven. The young men listened in deep silence, with interest and emotion. The sophist at last broke out again and said, "Mendelssohn's views of religious subjects have been very clear, and Spinoza's ideas of divine things were particularly sublime and profound." I replied, "I readily give up Spinoza's system to those who delight in it. I find such a nebulous dissolving of God in the created world,

and of the world in God very comfortless. Nobody can cry to Spinoza's God from a warm heart. I cannot be satisfied with it. I must have a Father in heaven, to whom I can speak, to whom I can lay open my heart; a father who is able and who is willing to care for me and to help me." The three students loudly applauded me. I went on to speak of prayer, of our wants, and our miserable condition; of the operations of the divine grace and spirit.

When this company were gone, a Jewish preacher came in: he had just delivered a sermon, and was in a profuse perspiration. He just sat down, when a little Jewish boy came and peeped in. The preacher instantly called upon me, "*Chassez le! chassez le!*" This gentleman was uncommonly curious, civil, sentimental, and affected in his manners. He put to me this singular question, "How is it possible that the English Government should allow English societies and missionaries to circulate the New Testament as you now do, since it (the New Testament) opposes the Roman Catholic religion?" I wondered that a man who thinks himself a light among his brethren could talk such nonsense. When I advanced that neither outward religion, religious life, nor human wisdom can make man really better, but only the Spirit of God, he replied, "The very same sentiments I have been preaching just now."

I was called to dinner. Whilst I still sat at table, two boys came. I took them to my room; but there came now such a number of people that we were unable to stir. I went with them to a large room, where Mr. Gerhard holds his catechizations. The Jews came in increasing numbers, all calling for books and tracts with the utmost importunity. I was unable to carry on the distribution alone. I sent the servant to fetch down the books with baskets, and Mrs. Gerhardt, and her sister, Mrs. Krafft, (mother of my friend Mr. Krafft,) arranged them for me, so that I came to take an armful, and then

under the door of the room where the people waited, gave something to each as they went out one by one, and sent them off as soon as I had supplied them, or else the crowd would have become quite ungovernable. Thus nearly my whole stock of books, tracts, and cards, were soon disposed of; the large room and the yard besides were not cleared until long after I had stopped the distribution. There were Jews of all ranks and ages. I could not avail myself of the excellent opportunity of addressing those eager crowds, on account of a French law, similar to the English Conventicle Act, which prohibits the discussion of religious matters in unlicensed places, where there are more than twenty persons present. These people, notwithstanding their eagerness to have some of my printed treasures, behaved with the utmost propriety. Mrs. — observed one who had procured a New Testament, as he went along the street, held the book with both hands, kissed it repeatedly, and exclaimed, "That is an excellent book, never in my life will I part with it, no never; for any sum of money!" As far as we could see we observed groups of Jews examining what they had got, and some reading aloud to others. I sat down as soon as I could, and wrote to Basle for a new supply from my stock there.

August 14.—A report of our arrival having spread in the adjoining village, there came together such a number of Lutherans, Roman Catholics, and Anabaptists, to our family service, that the drawing room was quite filled. I expounded Heb. iv. 14—16, with particular enjoyment. I felt my heart enlarged and lifted up whilst glorifying our great High Priest before those who bow their knees in his presence. I had on former occasions frequently felt much distress at being obliged to keep my strong rock of salvation so much in the back ground, lest I should offend those to whom it is a stumbling block. I was sometimes doubtful whether my backwardness to name Christ Jesus before his Jewish enemies, arose from a pure concern not to dash them against the rock of

offence, before time had been given to contemplate his greatness and beauty; or, whether I was ashamed to expose myself to cavils and abuse on the part of the unbelievers. I was comforted therefore that I could with delight proclaim his name and his salvation, before those of whom I might expect that they would not trample the pearls under their feet. I also remembered that Jesus himself gave considerable respite to his disciples and to his nation, and prepared them with great patience, before he set before them the mysteries of his kingdom, his cross, and his heavenly-reign.

The Police officer of the place, a Roman Catholic, kindly authorised our meetings, not only by his permission, but by his personal presence, and begged to be invited every time, we should meet. (I beg our English friends to understand, that such meetings do by no means imply any dissent from the established Churches, they are perfectly compatible with the constitution of the country and its establishments.)

Aug. 16.—On my return to the city Jews resumed their visits. Among others a young man came, who stated that he was a native of Hamburgh, but had spent his younger years in London, whither his father removed, as singer or reader of a German synagogue. The son was employed as a copyist in an attorney's office. His master had committed forgery, and was convicted: the young man returned to Hamburgh, where he found employment as a merchant's clerk. This master having died, and the house having been dissolved, he went abroad to seek a new engagement. He came so far as to this place without finding one, and also here he had been seeking in vain for more than a week. His money was all spent, and he was in debt in the house where he lodged; he also wanted a French passport, in order to travel in France. He intended to go to Paris, with the view of finding a cousin of his, from whom he expected some assistance. His papers were pretty regular. The poor young man wept very much whilst he told me his adventures, at last he burst out

in praise of my noble character and temper, of which he had heard, and concluded by saying, "My brother, who is an apothecary at Ilamburg; was obliged to undergo baptism in order to obtain permission for carrying on his trade;" and threw out a hint that he should not refuse to allow me to convert him, if this would by any means improve his condition, or if I could employ him in any way. I of course signified to him my horror at such a proposal. At the same time I pitied him, because it was evident that he was driven to such thoughts by despair. I advised him to pray to God for his blessing, and to think more seriously about religion than he seemed to have done hitherto. Then I gave him something to eat, a little money, and a copy of the Psalms and Prophets. He was very thankful. It was evident he had seen better days. Other Jews informed me that they thought him an honest young man, but they could not relieve foreigners, their provision for the poor being sufficient only for natives. This man knew of the former system of the Society in giving employment or support to converts, and therefore he expected to get something of me.

An old respectable man, an ironmonger, also called. This was the most engaging character of his nation whom I had hitherto met; he was so calm, so candid, so reasonable, appreciating every thing with so much fairness. He took me for an agent of the British and Foreign Bible Society. This led me to inform him of your Society. He seemed not at all displeased, he only observed, "I hope this Society will look only for such proselytes as go over to Christianity from pure conviction of the truth, and strictly conscientious motives." We came to speak of Rambam (or Maimonides.) When I objected to this writer on account of his superficial notions on the sacrifices of the Mosaic dispensation, he quoted with approbation the views of Mendelsohn, who was of opinion that Moses gave the Levitical ritual to an uncultivated and sensual nation as an innocent substitute for the cruel and abominable rites of the surround-

ing pagans. I objected that this notion was quite as unsatisfactory as Maimonides's.* Moses never states that he enacted laws merely from motives of political or hierarchical prudence and policy; he gives all the institutions contained in his books as the words and the express will of the Lord God of Israel. And by the words of God the explanation of the sacrifices is given in the most authentic manner, when it is repeatedly said, "They shall be an atonement for sins." Mr. L. remained silent. He afterwards advised me to go to Lorraine, his native country.

The young man of whom I spoke before, informed me that the Rabbi had forbidden his people, by a proclamation, made in the synagogue, to come any more to me, much less to receive my books. The Psalms and Prophets they had got were good, and they might keep them; but the others, especially the New Testaments and Tremellius they must deliver up, and have them burnt. But he soon altered this order, by commanding the publications not to be burnt but buried, because it was not lawful to burn papers containing parts of the Sacred Scriptures. I first disbelieved the account, but it was repeatedly confirmed by others. I never could learn that the command was actually obeyed in any instance.

Aug. 20.—After the Rabbi's prohibition the number of Jews who visited me diminished; but I was notwithstanding, sufficiently engaged with them. I had soon disposed of the few books and tracts I kept back last Sabbath. When my stock was entirely gone, the visits decreased still more, so that I was anxious for the supply from Basle. The thought was much upon my mind, that it might be advisable for me to devote more time to this place and its vicinity

* Maimonides advanced, that Moses instituted the sacrifices chiefly in order to found the separation of the Israelites from the Egyptians, upon the disgust and horror which the latter felt at the immolation of animals which they adored as gods.

than I had intended before I found the door thus opened to me.

Aug. 21.—I heard a sermon on the gospel of the day by my host. The afternoon a neological candidate was preaching. This evening I was invited to take tea at Mrs. K.'s, where I found a large meeting assembled, who wished to have the word of salvation administered unto them by me. I accordingly expounded Psalm xxxii. to these hungry sheep who have no shepherd.

Aug. 22.—The long expected supply from Basle arrived to-day.

Aug. 23.—Having had no calls from Jews, I went to visit them at the place of parade, but found none.

Aug. 24.—I went in the morning to the parade, but met no Jews. It was just market time. One came to my lodgings, requesting to have the Psalms and Prophets. After dinner I went again to the parade; some Jews came to me to salute me. I told them, "Gentlemen, I have again received נביאים ותהלים for you (Psalms and Prophets.)" Others drew near, and I invited them to come to my lodgings whenever they pleased, promising to stay at home for them. A young man stood behind some of the others, and said, "It is prohibited." I loudly asked, "What is the matter?" The young man, without directing himself to me, exclaimed, "It has been forbidden by the Rabbi to fetch any more." Instantly all the rest turned their backs to him, saying, "Every one who wants to have something of this Gentleman, will go notwithstanding." One went home with me. After him there came a fastidious old man, who had been with me on the 13th; he brought with him one whom he introduced as a learned man, who should try to puzzle me. In the latter respect he succeeded pretty well. For a great length of time he talked such stuff under the name of learning, as I never before heard. He maintained that there were no other testimonies for Christ than of the Evangelists; that the nation had taken no notice of him, for more than two hundred years after his death, and that there had not been any Christians

at Jerusalem. With an inconceivable effrontery he coined historical arguments, just as he wanted them for the moment, and advanced nonsensical fictions of his own, in order to maintain a show of historical knowledge, by which means he intended to impress upon me a reverence for his learned acquirements. Certainly my arguments were at an end when he produced a number of never-heard-of words, as names of the Roman Emperors of the first centuries. The old man smiled at me with a triumphant air, and was quite ravished by the science and reasoning of his learned friend. When the scholar said, "I have also read the New Testament, but I found no power, no sense, no profoundness in it, whereof the Old Testament abounds;" I replied, "The fault is not in the New Testament, but in you. You have upon yourself that spirit of profound sleep, that hardness of heart, with which God has punished your nation; therefore, you neither see nor understand the wisdom of God in the New Testament."

Jew. (with scorn,) Why, if we cannot see, to what purpose do you give us New Testaments?

I. Your nation were ever stiff-necked and rebellious against God and his messengers; God sent his Prophets notwithstanding. Now I also come, notwithstanding your judicial blindness and deafness, to proclaim the Word of God, which I surely know to be such, and to look out and see whether there may not perhaps be some one overcome by the force of truth, and some soul find grace to be obedient to the light of truth.

Jew. Yes, yes; you are very right; we were and we are stiff-necked in holding fast our religion. Since Moses we always kept the religion which he gave us.

I. For what reason is your nation then in such a miserable state now; and for what did God once punish you with the Babylonish captivity?

Jew. Why; for our sins.

I. And sins, for which God so dreadfully punished you, such abomination, such idolatry, such apostacy

from the living God of Israel, you dare to call steadfastness in the law of Moses?

Jew. The main points thereof we have always steadfastly persevered in.

With such a man of course all argumentation was lost. I finished by an appeal to the great day, which will lay the truth open before the eyes of all those who now refuse it.

The Jew finished by the following remarks: "I know perfectly well what you are about in all you do. You had much better leave it alone; a man can be saved quite as well by his own religion, as by that of others. We do not make any proselytes. If you want proselytes, you ought to seek them among the Turks. We are but 200 families in this city, but 500 more like yourself may come, and distribute, not only books, but also money, yet they will catch none of us. Or if, perchance, they should get some, such would be loose fellows, whom we should be glad to get rid of. But even those you will not keep, they will be fished away by the Roman Catholics, for theirs is the greater party, and they have most money.

Aug. 25.—A common Jewish dealer in old clothes maintained, that our salvation depended upon our fulfilling the law.

I answered, Very well; but the *Jezer horo* (inbred sin) in our hearts renders it impossible to fulfil the law.

Jew. You are right respecting the *Jezer horo*, every nian has it in his heart. But man has *Baal bechirah* (possessed of freewill), and if the *Jezer horo* endeavours to excite man to do wrong, man can be mindful of the *Mizvoth* (laws) of God, and can draw back from evil, and do righteousness, and for that he will receive his *Sachar beolam haba* (reward in the future world.)

I. I must confess I could never overcome the *Jezer horo*, unless by praying God to deliver me from it.

Jew. There is no reason for thus praying. If the *Jezer horo* stirs you to what is not good, you must of course pray to God for his assistance; but you must above that keep the *Mizvoth*, both small and great with your

own *bechirah* (freewill.) How could you else deserve any *sachar*.

I was astonished indeed at these truly Pelagian ideas. The man did not stay for replies; his reasoning, however wrong, was more clear and consistent than I ever heard from any Jew.

On the whole I observed, that the irritation of the Jews increased. They almost entirely left off visiting me, and when I went along the streets they would either mock or avoid me. But those who came to see me could the better converse with me, or rather hear, for they generally were so ignorant, that they know not one word to say, but they listened sometimes with tolerable attention, and a few with some interest to what I said. Their number amounted daily from three to five.

~~~~~ POLAND.

EXTRACTS FROM THE JOURNAL OF REV. W. F. BECKER.

WE present copious extracts from the Journal of the Rev. W. F. Becker, one of the missionaries of the London Society in Poland. It contains many interesting conversations with Jews of various ranks, and exhibits not only the objections of that people to Christian interpretations of prophecy, but the prevalence of deistical opinions amongst them. It is dated Warsaw, Oct. 13, and comprises a period from August 9th to 18th, 1825.

August 9.—I set out with Christian Czersker, late in the afternoon, for Lublin, and stopped at a wirthshaus. Here we had a long conversation with a Jew. He said he had long ago read in "Chirek Emunah," that when Messiah was come there would be no more wars. I told him this was written in Isa. ii. and referred to the whole time of Messiah, called there "the latter days," and that Messiah must come twice. Christian mentioned Dan. ix. shewing that there were yet wars to be

after the (first) coming of Messiah. He granted that Isa. liii. spoke of the sufferings of Messiah, but he objected much against Christians not keeping the law of Moses. He said many Jews would become Christians if they were allowed to keep that; for instance, to have their children circumcised, to be prohibited from eating pork, &c.—we told him that the New Testament did not prohibit them to do so, but that God had made a new covenant, and therefore these things were no more necessary. We also spoke of the redemption wrought out by the Messiah, from Gen. iii. 15, and his conquest over Satan, to which he objected, by saying that the *Gizar harah*, evil principle, (which they understand by the serpent,) was still in Christians, &c.

Aug. 10.—Very early we set out again, and stoped at Karow. In a public inn where, on my journey to Berditchef three years ago I had distributed books, I asked a Jew what they had done with those books, he said they had torn and burnt them. I then entered into further conversation with him, showing him that they had done very wrong, and that they would never know the Messiah if they acted so. I also pointed out to him the way of salvation. Towards evening we arrived at Lublin.

Aug. 12.—I showed my papers to the proper authorities, and went with Christian to visit the landlord in the Jewish inn, where I stopped three years ago. I entered into conversation with the woman, who still recollected my name. In another street, I addressed several Jews. Some promised to visit me. One seemed more sensible than the rest; he heard attentively what I spoke, and complained of the low estate of the Jews with regard to spiritual things.

Aug. 13.—This Jew visited me with his son, a young man of about eighteen. I continued the subject of yesterday, and gave him to consider that according to the faithfulness of God, in fulfilling his promises, Messiah must have come. I represented to him that the bringing of the children of Israel out of Egypt, and the consequent possession of the land of Canaan, depended

on a promise which God had given to Abraham 400 years before. The children of Israel were oppressed, ill-treated, and about to be entirely extinguished; their calamity now rose higher and higher; still they were not delivered: the reason was that the time fixed for their deliverance, was not yet fully come, but as soon as it was come, "*even the self same day*," God led his hosts out of the land, &c. Exod. xii. 41. So in the promise given to Abraham of a son by Sarah—the fulfilment was delayed till according to human power it was impossible to be fulfilled—notwithstanding it was accomplished. Thus also the deliverance from Babylon seemed as impossible and unlikely as any of the preceding, but when the seventy years were expired nothing could prevent its accomplishment—it was fulfilled by that man who had been named by God before he had any existence.

Jew. That stands in our books.

I. Well, then apply this to the promises of the Messiah. God has declared by Jacob that "the sceptre shall not depart from Judah, &c. until Shiloh come." Now as God is faithful to his promises, Shiloh or Messiah must have come at that time when the sceptre had departed from Judah. At present Israel had not any more power, nor Judah any sceptre or royal dignity, therefore Messiah must have come when these things had departed, and when the tribe of Judah could still be distinguished from the rest.—Messiah should come into the second temple, the glory of it should thereby become greater than that of the first had been, in which there were many things which were not in the second, 1, the ark of the covenant; 2, the tables of the law; 3, the Cherubim; 4, the holy fire; 5, the Urim and Thummim; nor was it larger in circumference, but smaller, which caused the Jews to weep. By what then was the glory of it greater? Ans. By "*The Desire of all nations*," *coming into it*, read Hag. ii.—Again, Messiah should come 490 years after the time of Daniel. This time has elapsed long since. Therefore it followeth from all this that Messiah must have come.

When about to go away the Jew said, he had heard I was going to preach here, and asked whether it would be allowed for them to be present. I told him I would preach to them a sermon the next Lord's-day afternoon, as I did not preach in the morning. He promised to come and to bring other Jews with him.

Aug. 14, Lord's-day.—Several Jews came offering their wares for sale; I told them that it was our Sabbath, and took occasion to speak to them of the salvation of their souls. Just before divine service, the above mentioned Jew came, and brought an elderly Jew along with him, of whom he told me that he was a learned man. I soon perceived in what his learning consisted, for he asked me several questions privately.

Jew. For what did God create this world?

I. For his glory and for the happiness of men.

Jew. What do you think about the deluge?

I. I think that the whole earth was overflowed with water.

Jew. Was there not one place left dry?

I. No, for it is said, that the waters prevailed fifteen cubits over the mountains.

Jew. Do you think that all men who live at present are descended from Noah?

I. Yes; from Shem, Ham, and Japheth.

Jew. Whence are those men descended that live in the cold climates?

I. All from the same?

Jew. It is not necessary to believe so; other nations calculate many more years, and prove that the world has stood much longer.

I. It has been proved by a philosopher in Paris, from the eclipses of the sun, that the Chinese calculation of 30,000 years is false.

Jew. This philosopher says so, another says otherwise.

The same Jew again met Christian, and asked him, whether he believed that God in the beginning made heaven and earth? whether God was the world, and the world was God?

Christian. I do not believe that the

world is God, and that God is the world.

Jew. I am not convinced of the contrary, and doubt of it very much.

Chr. As you are doubtful in this matter, but are convinced that you are not created for this world, you should consider the welfare of your soul in the world to come.

Jew. What do you mean by the world to come? do you think that we shall have beautiful houries, and smoke Turkish pipes, as Mahomed says, or eat of leviathan, as stated in the Talmud? Such things I do not believe, and never shall; I shall not suffer myself to be blinded.

Chr. We Christians do not believe such things either, and we do not take them literally; the greatest happiness is to live in the presence of God, and to have a pure heart, as it is said in the New Testament, "Blessed are the pure in heart, for they shall see God."

Jew. That is all nonsense,—I will tell you, Moses was a Messiah, for he enlightened the Israelites, for I call him a Messiah who enlightens me; thus Moses was a Messiah, and he was obliged to say God had sent him, in order to gain credit to his words, though God had never sent him. Jesus was also a Messiah, for he has given still more light; or in his time the Jews were more enlightened than in Moses's. After him came Martin Luther, and after him Calvin, and so it will go on till at last every thing will be under the controul of governments, and no more religion will be necessary, all men will be enlightened. He also said, God was a Spirit, and had many spirits under him: and as the emperor had fortifications where he punished those that were disobedient, so God did likewise: he, (the Jew) had been also an angel, and had been sent into this world for punishment, but should go back at his death, after having suffered. Man was not here in order to be prepared for another world, but to suffer the punishments deserved before he came into this world.

Four Jews came, with whom we had a long conversation on the pro-

phesies. To Gen. xlix. one said, *sceptre* meant the government of the Christians over the Jews. Isa. liii. they granted to refer to Messiah, but not to him in whom we believe, which however we proved to them that it did. As to the force of the prophecy of Daniel they endeavoured to weaken it by placing themselves behind chap. xii. 9, and asked what those 1335 days meant, maintaining that this was the time fixed for the coming of Messiah; but from chap. ix. we proved that it was not the time of his first coming. Seeing they could not reply to this, nor to Isaiah liii. they explained the latter chapter of Messiah ben Joseph, saying, that of him nothing was found in Tnak. (Old Testament.) One Jew said, I do not care about Tnak. Some objected that baptized Jews did not keep the law of Moses. They thought there was no difference between the old and new covenant, only that the Jews would then keep the old better. When one consented to Isa. liii. referring to Messiah ben David, others contended with him, saying, if he yielded to that he would also be obliged to grant that our Saviour was the Messiah, so they seemed unwilling on that account to grant the first. Another Jew, a student, came to get a book, and asked many curious questions. I think there have been here to-day between twenty and twenty-five Jews, besides the Jewesses. May God bless his word to them!

Aug. 16.—This morning we had a conversation of almost two hours with two Jews; others were also present. We conversed on many prophecies. Against Gen. xlix. one who was rather perverse, brought the explanation of the commentator Rashi, a frequent Jewish objection, which is, that Jacob, in blessing his children, had indeed been willing to predict to them what should befall them in the latter days, but upon uttering a few things, the *nebia* or Holy Ghost, had been taken from him, and he had been confounded. This being refuted, and the Jew seeing the contrary to be the case, he said, Judah had prevented himself from obtaining this blessing by com-

mitting so many sins. But in this he was also shown to be wrong, by reminding him that David and Solomon and many other kings had been from the tribe of Judah.

Jew. But does Shiloh mean Messiah?

I. It does; all Jewish interpreters agree in this.

One Jew contended a great deal against Psalm cx. 1, referring to the Messiah, and said not only, Tnak might be corrupted by Christians, but even went so far as to say, David had been a just man, and as such God had exalted him, saying to him, as his, i. e. God's Lord, "Sit thou on my right hand," &c. It was in vain to show him that the person of whom the Psalm spoke must be also a priest like Melchizedek. He said, Melchizedek meant a righteous king, and to him God had promised, saying, As I have spoken to Melchizedek, &c. He then objected that our Saviour could not be the Messiah, because two thirds of mankind did not believe in him. I told him what the Mahomedans believe of him, and that the rest of mankind had not yet heard of him, but that a great many missionaries had been sent to them, and that the Bible had been translated into nearly 150 languages.

Aug. 18.—The learned Jew, mentioned yesterday, came again; we went immediately to the great point.

I. What is the reason of the present long captivity of the Jews?

He. We have sinned.

I. The Jews who lived before the Babylonian captivity had also sinned, and that grievously; they forsook God, served idols, killed the prophets—

He. And received the false prophets.

I. And were punished only with 70 years' captivity: what then is the reason of this present long captivity?

He. Formerly they sinned against God, but afterwards more against men.

I. Is it greater to sin against men than to sin against God?

He. It is greater to sin against men.

I. What is the first and greatest commandment? Is it not, "Thou shalt love the Lord thy God with all

thy heart, &c., and thy neighbour as thyself!" Here we are commanded to love God above our neighbour.

He. What is meant by the (ה) to 7877?

I. It is the dative case, and means that we are to do good to him.

He. The love of our neighbour is the chief thing: every Christian system affirms this.

I affirmed the contrary from the word of God; but he insisted on it, that it was not necessary to love God, if we did but love our neighbour.—He affirmed again of his principles, that they afforded him rest, and that he did not think it necessary to trouble himself about any thing else.

I. If you consider a little the sunken state of your nation since the coming of him whom we have received as the Messiah; and if you consider the state of those who have received him, from the time he has come, I wonder how you can have rest.

He. I know true Christians that are very poor.

I. I do not mean the temporal, but the moral and spiritual state of your nation.

He. I know good Christians that are in prison.

We were here interrupted; afterwards he said, Till I shall see again God performing such wonders and miracles as on Mount Sinai, I cannot believe in any new thing.

I. Such wonders have been performed, nay, greater ones, at the time of, and by our Messiah.

He. How can I know whether these things are true? Moses' miracles were performed before a whole nation, but these were not.

I. There was a multitude of people present when Jesus was baptized, who heard God the Father, saying, "This is my beloved Son," &c. There were multitudes of persons who saw the miracles he performed: if you therefore doubt of these, I can say that I doubt of Moses' miracles also. But if you say that these miracles were not so terrible as those on Mount Sinai, where your forefathers stood afar off trembling, and saying to Moses,

"Speak thou with us—lest we die," that I grant you; for the Messiah, the King, came to the daughter of Zion the first time "meek," like the waters of Shiloh, which flow softly; but the second time he will come as a King, with power and great glory. Then will be fulfilled what is said in Isaiah: "The Lord will come to judgment with the elders of his people;" and what is said in Dan. vii. 13: "Then he will speak to them in his anger." This he heard with great indifference, and said, Then I will first go home.

Aug. 19.—One old Jew, who comforted himself with the thought, that in hell he should fare as well as others, was earnestly admonished to repent now before it should be too late. Two other Jews, one of whom was a middle-aged man, and the other somewhat older, pleased us much. Both understood Hebrew, and were not unintelligent.

During this time, Christian conversed with the two young Jews. I rejoiced much to hear him set the truth before his brethren according to the flesh, in a manner it is impossible for any one who is not born a Jew to do. His answers to their objections against the abrogation of the Mosaic law, as circumcision, &c., were very good, and so were his instructions about the person of Messiah. He showed them, in the first instance, that there had been nothing particular in those laws, that Abraham had been declared by God a righteous person before he was circumcised; that Enoch was received into heaven without being circumcised, and that these commandments had been in force only until the coming of Messiah. In the second place he showed them, that it was God himself who took our nature upon him, and thus effected our redemption.—At the end of the conversation, both Jews wished very much to have books. We gave them at first some tracts, till they should visit us again.

Aug. 20, Saturday.—Two Jews, one a printer, the other a painter, visited us. The first had been with us in Warsaw, almost four years ago, where he had received tracts from us. Asking him how he felt now in

regard to spiritual things, he said, he was yet in darkness. I then showed them whence this darkness arose, even from his neglect of the word of God. I related to them a parable of brother M-Caul:—"A great king had a son, to whom he said, when he was of age he should go to take possession of his royal city Jerusalem. But in order not to miss his way, the father gave him a lamp, which should be "a light to his feet, and a lamp to his path," with directions always to follow that way whither the light shone. Thus furnished and accompanied by servants, the king's son proceeded on his way, the light of the lamp always pointing straight to the city. In process of time, they came to a place where several roads met, some leading through fair meadows with pleasant flowers, but the light of the lamp did not point to any of these ways, but to one which was rather rough, over rocks and through deserts. Unwilling to go that way, they endeavoured to turn the lamp, and to make it shine another way, but still it pointed only to the rough one. They then daubed the lamp with mud, so that it pointed out their way no longer; they then went on in the way of their own choice. Having wandered about a long time, a stranger met them, and asked them, Good friends, where are ye going? To my royal city Jerusalem, replied the king's son. But this is not the way to it, said the stranger; this way will lead you to quite another place. We have a lamp which shows us the way thither, replied the king's son, how canst thou say we are not in the right way? Pray, show me your lamp, said the stranger, for I am going that way also. Seeing the lamp, he perceives that its light is quite daubed with mud, and that it does not shine at all. Come, says he, let us cleanse it from this filth, and then we shall see our way clearly. This being done, and now walking in the light of the lamp, the king's son and his company, together with the stranger, arrived all at the royal city." I then applied this parable, and pointed out to them the way by that light, showing them with Christian, from a great many

passages, the truth, and admonished them to embrace it. After the prophecies from Isaiah, Daniel, Genesis, and the Psalms, I pointed out to them Jer. vi. 16. They appeared to receive the word with faith. The printer said he would purchase a Bible, and would think over these things: he also promised to come to-morrow, with others, to church. At parting, I gave them some Tracts, and lent to one Extracts from Sohar.

(To be continued.)

PRUSSIAN POLAND.

EXTRACTS FROM THE JOURNAL OF
MR. J. C. REICHARDT.

IN our last, we communicated extracts from the Journal of Mr. J. C. Reichardt, (during his journey from Posen,) in which he stated his intention of returning to Warsaw by the way of Breslaw. By a letter, dated Breslaw, Sept. 17, extracts of which we subjoin, it will appear, that having met Mr. Smith, he agreed to accompany him in a journey through some of the adjoining countries.

Lissa, July 19.—Calling on Mr. C. a Jewish teacher, I found him reading with his pupils in the Mishna. He received me with great civility, and obliged me by examining his boys in my presence in German and Hebrew. Before leaving, I exhorted them to diligence and piety, and observing several grown-up Jews enter the room, I took the opportunity of speaking of the nature of sin, and the necessity of repentance.—The two Messrs. —, on whom I afterwards called, confessed, that they were convinced of the truth of Christianity, but that domestic affairs prevented them from making as yet a public profession. Two sons have lately been baptized at Berlin. I found, however, a respectable relative of their's, who lives next door, very much prejudiced against the Society. He said that he had read most of our Tracts, but was per-

suaded, that they would never convince any Jew, who was not inclined to become a Christian from other motives than the love of truth. "I am no Christian," said he, "but I must confess, that I believe all that I find written in *this* book, pointing to Dr. Mayer's (a converted Jew) vindication of the Christian religion, published at Amsterdam in Latin and Hebrew. Having looked at it, I remarked, "Sir, if you truly believe what is written in this book, you are a Christian." At this remark he was offended, and said, "What, I a Christian! No! I do not believe in the New Testament, which you see here, (pointing to a book on the table); but this book I do believe." I then explained to him the purport of the book, at which he appeared surprised; and in order to be consistent, he said, that he could not say that he disliked Christ, for *He* observed the law, but that his disciples had seduced the people by establishing a new religion without any authority. I replied, "You are right, my friend, in saying that Christ observed the law. In this he has done that which no other man ever has done, or can do; and therefore we may justly say of him, that he alone is righteous, yea, and that he is that righteous servant, whom the Lord promised to raise up unto David, and who by his righteousness would justify many. Inasmuch then as he was found righteous, he is the Messiah, ever to be praised; and we, if we truly believe in him, shall partake of his righteousness. But you will understand, that since faith in the Messiah can make us righteous, we must live under the new covenant, spoken of in Jer. xxxi., and if the disciples of Christ did live accordingly, they would be blameless."—Some Jews, who were present, expressed surprize at this assertion, and asked, But why has circumcision been abrogated? I answered, "For the same reasons, that as we are now under a new covenant, circumcision, as the sign of the old covenant, is no longer necessary." Having explained this more fully, they ceased to contradict, and seemed satisfied. On leaving, one young man accompanied

me, and remarked, that he had attended my sermon on the preceding Sunday, and found, that much was required to be a good Christian. I said, "Yes, my friend, especially a broken and a contrite heart, which is most difficult to obtain."—There are more than 5000 Jews in Lissa, and it would be well if some Missionary were directed to make a temporary residence there.

Fraustadt, July 21.—I arrived here yesterday, and to-day I learned from the Rev. Mr. Gerlach, that he had likewise received directions to establish schools for the Jews, of whom there are 180 families in this town. He had presented to the government a plan, and had recommended Mr. Arnheim, a well qualified Israelite, to be appointed master of the school. I called on Mr. Arnheim, and found him superior to most of the Jewish teachers, whom I had met with in Poland. As far as he knew Christianity, he seemed inclined to approve of it, but he could not comprehend why so many German philosophers thought so little of the Bible, and even of the New Testament. I told him, that true Christianity was a religion provided for poor miserable sinners, (such as all men ought to consider themselves), to save their souls, and of course did not suit proud and self-righteous philosophers.—Thence I went to the rabbi, and was received in a friendly manner, but was requested by him to call again, as he had then some guests with him. Mr. A——, the principal Jew in this place, and a lawyer, likewise requested me to call again, as he was going out.

July 22.—The rabbi was not at home when I called to see him this morning, but I received a note from Mr. A——, in which he said, that if it was my intention to convert him to the Christian religion, (having denominated myself a Missionary), he could not accept of a second visit, because he not only was quite happy in his Jewish religion, having, after a long and strict examination, found it the true one; but he was also quite sure, that neither philosophy, nor oratory, would ever be able to shake,

much less to subvert his faith, and that, consequently, any religious dispute would be but loss of time. He added, however, that if I wished to speak with him on some other subject, as for instance, the improvement of the education of Jewish children, he should be glad to see me in his house, and hear my advice. According to this invitation, I went; but though the letter excluded all conversation on religion, we soon came to that point, and spoke about it for nearly two hours. His opinion was like that of the pharisees, that man had sufficient strength in himself to do what was right, and to correct what was wrong; and as God would ever be ready to pardon man's sin, when besought in prayer, we neither wanted sacrifice nor atonement. The sacrifices of the Old Testament, he did not think, formed a necessary part of religion, but were retained, as the people were too much accustomed to them, from having learned the practice in Egypt. This, however, he was not able to prove, and I replied, that sacrifices were not the invention of the Egyptians, who, on the contrary, had been averse to them, but a Divine institution, as early as the time of our first parents; and had been prescribed in the law, as necessary for obtaining pardon for our sins. Those passages which speak of the sacrifice of Messiah, he denied having reference to him; and in the person of Messiah himself, he expected only a ruler, who would conquer all nations, and unite them together into one people. Of Christ he spoke with great respect, and called him a worthy man, on account of his character and precepts, but more he could not allow him to be.

July 24, Sunday.—At the request of the minister I preached this morning in the Protestant Church, on Isa. liv. 10, before a large congregation. In the house of the Rev. Mr. Vechler, I met Mr. B., a respectable Jewish merchant, who wished to speak with me. He was one of those enlightened (*aufgeklärte*) Jews, as they now generally are called throughout Germany, who neither believe in the Bible, nor think it necessary to observe its

rites, or obey its precepts. I endeavoured to show him the necessity of believing in the revealed word of God, as without it man knows nothing either of God, or of the real state of his own soul; and that if he follows only the light of nature, or of reason, he must be left in doubt whether there be only one God. My arguments did not convince him, but he expressed his thanks for my having given him some hints, which would make him think more seriously of religion.

July 25.—Having visited the private Jewish school of Mr. Lichtenstein, I left Fraustadt for Glogau, in Silesia, where I received from Superintendent Koehler, a lamentable description of the state of the Jews in this town, they being, for the most part, infidels. Some few, however, he told me, who had frequented the Gymnasium, had become Christians. The government wished to establish a school here also for the education of 150 Jewish children, but the Jews refused to pay the annual expence of 1300 dollars.

July 27.—Went to a Jewish bookseller, but his prejudices prevented me from speaking on religion. Mr. F., a Jewish teacher, on whom I called, was differently disposed. He has had a classical education, and confessed that for two years past he has had serious thoughts of becoming a Christian, but that he did not know, in such case, how he might earn his living. His views of the nature of Christianity are, however, still very incorrect.

July 28.—Attended the school of Mr. Mehrer, who afterwards returned my visit.

July 30.—Attended the synagogue, and was afterwards introduced to Mr. L., a respectable Jew, and well versed in the Hebrew language, in whose house I met several other Jews. The chief subject of our conversation was the incarnation of Christ, as they denied the possibility of God putting on manhood, because he was an infinite being. As this mysterious work of God cannot be comprehended, I directed their attention to several passages in the Old Testament, especially to the xviiith chapter of Genesis,

where God appeared to Abraham in the form of man, was recognized as Jehovah, and yet remained that infinite Being. They made many shrewd objections, and at last admitted its possibility.

Aug. 1.—Called on the brother of Mr. L. and conversed with him on man's righteousness, and its insufficiency when we consider our relation to God. We were led to this by his expressing an equal regard to the Christian religion as to the Jewish, his creed being simply this: that he must believe in one God, and do what was right. As to our many failings, which he ascribed to our general weakness, he was not very scrupulous about them. In the evening Mr. L., a Jewish merchant, called on me, and speaking about the religious education of children, he said that the Bible was a book very difficult to understand. This gave me an opportunity of speaking of the best and most salutary mode of studying it, taking the New Testament as the key.

Aug. 2.—Mr. L. told me that he had bought a German New Testament, and commenced reading it; that it had given him much pleasure; but even there, he said, he had met with difficulties. These difficulties being removed to his satisfaction, he wished to know what Christians believe of the resurrection: in consequence of this request, I read to him the whole of 1 Cor. xv.

Aug. 4.—Made the acquaintance of Mr. Leupold, an aged missionary of the United Brethren, and accompanied him to Neusalz, a Bohemian settlement.

Aug. 9.—I left Glogau for Liegnitz, nine German miles distant, and found it inhabited by thirty Jewish families. On account of a fair, the Jews were all too much engaged for me to converse with them during the time I stayed, excepting an opportunity which I frequently availed myself of in a bookseller's shop, of a well educated Israelite; but all the Jews I there met with were infidels. From Liegnitz I went to several towns in Silesia, but met with very few Jews in those parts.

Aug. 22.—Arrived at Breslau, and

was much gratified by meeting there with Mr. Smith.

Aug. 29.—Left Breslau, intending to return directly to Warsaw, and Mr. Smith kindly consented to accompany me to the Polish frontiers. We did not take the common road, that we might visit some towns inhabited by a number of Jews. We arrived first at Rawiche, formerly one of the best towns in Poland. On the next day, the report of our arrival spread, but only a few illiterate Jews called on us. In the evening we went to the synagogue, which was crowded.

Aug. 31.—We expected some more Jews would have called on us to-day, as there are 200 families in this place, but after waiting in vain, we set out for Krotoshyn. In this town we stayed five days, and had two friendly conversations with the rabbi in his house, at which other Jews were present: he declined, however, to accept a New Testament. Several Jews who called, told us of Mr. Handes having been there. Two Jews expressed a desire to become Christians, but as we saw but little of them we cannot judge of their real motives, nor how far we can believe their assertion, that there are many young men, at least twenty, who wish to become Christians, but do not know how to set about it. We said we should like to see them, but none of them came.

Sept. 5.—We arrived at Ostrowo, but only three or four Jews called, and the rabbi was from home. In this place Mr. Smith communicated to me his desire of making a tour through Bohemia, Austria, and Hungary, if I would accompany him. After some consideration I agreed to do so, and consequently returned with him to Breslau, where we arrived on the 10th of September.

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#### LETTER FROM MR. J. G. BERGFELDT.

MR. BERGFELDT, under date Posen, October 21, mentions his being occupied in preparations for examination before the Consistory, in order to his obtaining a licence to preach in that city, as candidate



of divinity. The Government continues to shew a favourable disposition to the Jewish cause; and on his arrival, issued a circular to the superintendants, of which we annex a translation, viz:--

"In an ordinance of the 9th Jan. 1823, we informed you of the Society existing in this place, for promoting Christianity amongst the Jews, and we urged your diligent attention to the objects of that Society.

"We are now informed by the Committee of that Society, that the London Society for promoting Christianity amongst the Jews, has sent to them a qualified missionary, in the person of John Gottlieb Bergfeldt, (originally of the missionary seminary of the Rev. Mr. Jænicke, at Berlin, and lately of the missionary institution established at Stansted, in England,) to remain and labour at Posen, while the missionary of the Parent Society at Berlin, Friedrich Handes, travels throughout the whole province, with a view to promote the same object, agreeably to the destination which he has received.

"We therefore apprise you of this, and charge you to render all possible facility to the furtherance of the objects of that society upon every emergency that may arise; and also to issue forthwith a notice to the same effect, to all the clergy within your diocese.

"Posen, 8th August, 1825.

"Royal Prussian Government I.

"(Signed) SOBINSKI T. MULHACK."



#### EXTRACTS FROM THE JOURNAL OF MR. J. G. BERGFELDT.

THE following Extracts from Mr. Bergfeldt's Journal, dated Posen, October 1, 1825, and including from the 8th to the 25th July preceding, will be found interesting.

July 8, 1825.—Attended the religious instruction of H. B, a Jewish schoolmaster, to his scholars. He catechised them on the two chief com-

mandments, love to God, and the obedience flowing from thence; and love to our fellow men, as our brethren. As to his mode of teaching the children, I was very well satisfied, and can only wish that persons like him were presiding over every Jewish school; it would, in a great measure, put an end to the deplorable ignorance of the Jewish youth in general. As to what he taught them, it was all I could expect from a person who is destitute of the knowledge of the deep depravity of the human heart, and the remedy given us in Christ Jesus. It ought, however, to be observed, that he has been in a friendly intercourse with Mr. Handes for some time, from whom he must have learnt something.

July 10.—Had a conversation with the above-mentioned schoolmaster, on the righteousness of the Scribes and Pharisees, and on Him who was made a curse for us that we might be made in him the righteousness of God, or that righteousness which availeth before God. Also on the end to which all the systems of renowned heathen philosophers led, and that none of them had any thing like an assurance of his future existence, and happiness after death: that even a Jew, as such, cannot look with a confidential hope into the future world, but that life and immortality were brought to light by the Gospel. He seemed to feel the importance of what I advanced.

July 20.—Since Sunday last we were quite beset with Jews and Christians soliciting tracts, so that indeed it was almost too much for us, and the heat in our apartments was almost intolerable. To Christians alone I distributed more than 500 tracts. To Jews, of course, I was more sparing, fearing they might be abused rather than used for the good of their souls. I always catechized and exhorted them, and thus endeavoured to learn whether they were able to make a good use of them, and desired to do so. In giving tracts to children, I used to tell them that they should bring them back if their parents or teachers disapproved of them, and that in destroying them they would commit a great sin.

*July 23.*—Was so much visited by adult Jews, that I could scarcely at all attend to the children, numbers of whom I was obliged to send away without having satisfied them. With, I think, twelve adult Jews in the morning, and fifteen or sixteen in the afternoon, I sat down reading the New Testament, and explaining it to them; also answering their objections, and having, I hope, quite satisfied them. They told me some stories of Jesus of Nazareth, (I think out of Toldoth Jesu,) differing from the accounts which we were reading of him in the Gospels. But I soon confuted, to their satisfaction, what they had hitherto believed as truth. Although I had so many visiting me to-day, yet a quietness was observed contrary to the Jewish character. Of some I have reason to hope very well. One Jew from London was here also. After him came two, to whom I spoke concerning the future life, and the way to it; but they both began to laugh aloud; I consequently told them that in such a state they could not profit from my conversation, but would hear it to their judgment. They continuing to laugh, I opened the door, and shewed them the way out. One Jew came in asking for a tract.

*I.* What do you wish to learn from the tract?

*He.* Why, all the town talks of baptizing, and I want to convince myself a little more about the matter.

I told him what is necessary to a Jew before he may be considered fit for baptism. Another had read some of the tracts, and when I was speaking to him about the contents, he said, "People talk so much of 'Verkehren,' perverting, meaning 'Bekehren,' converting, but in all I read and hear, I don't see any thing so bad, but you prove all you advance by the Scriptures."

*I.* Far be it from me to desire to pervert you, nor can I convert you; that must be the Lord's doing. I am come hither to preach the Gospel, the glad tidings of salvation to you, according to the testimony of the law and the prophets, &c.

If I had thought it expedient to give

away as many New Testaments or Prophets as I was asked for, I might have distributed a great many.

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JOURNAL OF REV. G. WERMELSKIRCH.

WE conclude with extracts from the Journal of Mr. Wermelskirch, containing a Letter dated Posen, Oct. 30, 1825.

Aug. 8.—The Jewish teacher mentioned the 20th of last month, called this morning. I had perused his translation and review, and expressed my opinion about them. To say any thing positively concerning him at present would be injudicious: I hope, however, that he begins to be convinced of the truths of the New Testament.

Aug. 10.—The Jewish schoolmaster H. called in the afternoon. At seeing the picture of — in my room, he said, he would purchase that of —.

W. Why will you buy it? he was an immoral character.

H. He showed some good qualities.

W. I am notwithstanding of opinion, that a person, though he has some good qualities, must have an unrenewed heart, when he can live in the practice of sin.

H. That is true.

W. Now in wishing to heal this impure stream, we must aim at the fountain. But *how* can such a heart be changed?

H. By afflictions.

W. The Jews have suffered innumerable afflictions, and their conduct is not according to God's command. This is a fact. Besides, though afflictions may soften our hearts, they can never renew them.

H. Afflictions alone cannot do it: the word of God is also necessary.

W. What does the word of God prescribe to change our hearts?

H. We must repent.

W. Certainly, but as we agreed some time ago, repentance alone is not sufficient; we need also the blood of atonement. After all, he exclaimed, with tears in his eyes, God must convert Israel.

W. He has promised it, Deut. xxx. and he will also do it.

Aug. 11.—Visited the two other free-schools established by government for Jewish children. The children write very well, are tolerably well acquainted with profane history, but only superficially with that of the Bible, &c. In a private class of one of them, Hebrew is also grammatically taught; even the very young children gave me great satisfaction.

Aug. 19.—Conversed this afternoon with the Jewish teacher H. when our topic was, wherein "aufklärung," illumination consists.

Aug. 20.—The Jewish teacher A—visited me this morning. The Bible lay upon the table; when he came, he took it and said, I have no doubt that Christianity will become progressively the religion of the whole world, since many passages of the Bible affirm it. He produced Deut. xviii. to prove this, believing that Christ is that prophet. To confirm his opinion, Gen. xlix., Dan. ix., Hag. ii., Deut. xiii. 34, &c., were enlarged upon. Having done so to his satisfaction, as he said, he produced a work of his, which is an abridgment and embellishment of the Bible, and which he intended to publish. Having listened to its contents till I was tired, I told him my opinion of it in plain terms.

Aug. 24.—The feast of tabernacles being in a few days to be held, I preached upon it from Lev. xxiii. 39—43. Many Jews and Jewesses were present, who had not attended before. They had not waited till I came, as before, but entered and seated themselves.

Aug. 30.—A Jewish teacher residing in the neighbourhood of Dreschen, called in the afternoon. According to a mandate of government no Jewish teacher can publicly instruct, unless he has passed an examination before the superintendents of schools; and possesses a certificate of the rabbi as to his knowledge of Hebrew. But the government does no more than this. When a teacher has those testimonies he must of himself get a school and provide for his subsistence. This teacher had such testimonies; also about

eighty Jewish scholars, but no subsistence, the Jews being unwilling to pay him any salary, &c. Since all kind remonstrances with them had proved fruitless, he wished to be baptized. I rejoiced at his right view of the most important prophecies, but could not help dissuading him from baptism. His wife does not at present embrace his opinion, and consequently a divorce would take place.

On the foregoing extracts we shall only observe, that they are an impartial exhibition of the state and prospects of our Prussian Polish mission during the periods noticed. We cannot withhold the expression of our satisfaction in the singleness of views, the unwearied and affectionate zeal, and in many instances the good effects which attend the exertions of our missionaries. Nor can it be denied that there is abundant encouragement in the awakened spirit of enquiry amongst the Jews, and their readiness to avail themselves of every offered means of instruction.

GERMANY.

EXTRACTS FROM THE LETTERS OF THE REV. P. TRESCHOW.

COMMUNICATIONS have been received from the Rev. P. Treschow, dated Neuwied, July 12, 1825, and following dates.

From Neuwied, under date of July 12, 1825, he writes, that he had visited Elberfeld, where he met with the Missionary Mr. Petri, whom the Baron Blomberg had sent to explain to him his wishes with regard to the branch of the Society at Detmold, wishing before he died, (the venerable man being in his eighty-second year), to see it removed to Elberfeld. Nothing, however, being finally determined on that point, Mr. Tres-

chow speaks in high terms of commendation respecting Mr. Petri. And seeing how important it is that the Society's missionaries should be men in every way fitted for the work to which the grace and providence of God shall call them, it will be gratifying to the friends of the Society to know that the agent alluded to, "is an intelligent young man, humble and without affectation. As a Christian," Mr. T. says, "he has, I trust, found in Jesus the pearl of great price; and it is his earnest wish to know and enjoy more of the unsearchable riches it includes. As a missionary, his love to his brethren according to the flesh is great, and his zeal tempered by prudence."

Under date of Oct. 10, 1825, Mr. T. writes, that he has visited Detmold, and the following are extracts from his letter on the subject of that visit:—

In continuation of my last letter, I proceed to report the result of my visit to Detmold. Next to a wish of making the personal acquaintance of my venerable old correspondent, Baron von Blomberg, who had repeatedly and earnestly invited me, I had two other objects in view; first, to gather some authentic information as to the present civil and moral state of the Jews in those parts of the Prussian dominions, where their number is considerable both in towns and villages; and secondly, to satisfy myself as to the Christian character of Mr. Petri, and his fitness for the missionary work, by freely conversing not only with himself, but also with those, who from a daily intercourse with him, are best qualified to form a judgment. The concurrent statement of all with whom I conversed on the first point was, that the Jews were treated by Government with great lenity, and that agriculture and mechanical arts were encouraged among them, but as no interdictory measures were taken against hawk-

ing, this was still preferred by the large majority. In general the spirit has visibly improved during the last six years, and the Jews are more than ever longing after a civil, moral, and intellectual reform. One of those with whom I conversed on the subject was the head of the clergy of the principedom of Lippe; superintendent-general Werth, a remarkably intelligent, prudent, and well informed man. This leads me to the second point respecting Mr. Petri. I had already conceived a favourable opinion of his character, when I met him three months ago at Elberfeld. And it has been more than confirmed by what I have found in my private conversations with him, and by the testimonies of those, who are most intimately acquainted with him. As a Christian I could speak with him as a fellow sinner, and also as a fellow partaker in the grace of God, through a crucified mediator; and so far as it is permitted to judge of the spiritual state of others, I think Mr. Petri a real convert to Christ, whose sincere wish it is, to grow in the grace and knowledge of him, with whom he has found rest for his own soul, and compelled by his love, to serve him without self interest among his brethren according to the flesh. I therefore cannot help considering him as one of the really useful missionaries of our Society, and as deserving both its confidence and its support.

A further communication made by Mr. Treschow, bearing date, Neuwied, Nov. 22, 1825, gives an account of a visit he had received from Dr. Leander van Ess, who takes a lively interest in the proceedings and success of the London Society: a short extract therefore relative to that extraordinary man, cannot but be acceptable to our readers:---

A very pleasing incident has prevented my writing, as I purposed last week. I have had the pleasure of receiving twice into my house, that eminent servant of the Lord, Leander van

Ess. It would draw me too far off from the object of my correspondence with you, to give you the substance of my interesting conversations with a man, formed by Providence, to prepare within the pale of the Roman Catholic Church in Germany, a reform, as radical and beneficial (though attended with less outward stir) as that, which was brought about by Luther three centuries ago. I shall only beg leave to state, that there is not one characteristic doctrine of the Protestant Church, to which he and his adherents, amounting to many thousands, do not most cordially assent. Transubstantiation, justification by works, worshipping of the saints, &c. are as much detested by a Catholic Christian, as by a Protestant Christian; and I have been confirmed in an opinion I have long since entertained, that the great corruption of the Roman Catholic Church does not so much consist in her apostacy, as a church, from the pure doctrine of the gospel, as in the criminal connivance at, and sanction given to the most absurd superstitions, and the most destructive errors, by the highest ecclesiastical authorities. *Leander van Ess is still warm in the cause of our Society; and from his depository he issues from time to time copies of the Hebrew New Testament.* In Cologne, whither he went from hence, and from which he also returned, he has disposed of twelve copies of the Hebrew New Testament, at the request of the *Bible Society* of that city.

The last communication from Mr. Treschow bears date, Neu-wied, Dec. 12, 1825; and serves to shew that the cause of the Jews excites an augmented degree of interest in the minds of individuals, whose official situation puts it within the limit of their power greatly to advance the objects of the institution, and to set forth before the sons and daughters of Israel, the knowledge of that Saviour whom to know is everlasting life. He thus writes:—

I attended the Committee of the Bible Society of this district. The president, the Rev. Mr. Mess, first Clergyman of the town, informed me, that as he has to superintend the Jewish school here, and wished to introduce the reading of the Old Testament in Hebrew, he had found the children in general destitute of the sacred volume, and their parents, for the greater part, too poor to purchase it. As I thought this case within the object of our Society, I offered to apply for the grant of twelve copies of the Old Testament in Hebrew, and of six copies in the Rabbinical type. The parcel may be sent under my direction via Holland.

On the subject of forming an Auxiliary Jews' Society, in that district, he remarks:—

This business leads me to apologise for not having yet attempted the formation of a Society for promoting Christianity among the Jews in this place. The reason is, because I do not find the minds either of the Christians or of the Jews prepared for it.

NETHERLANDS.

LETTER FROM MR. STOCKFELD.

MR. STOCKFELD left Amsterdam in April last, on a Missionary tour, and from Horstgen near Rheinberg, under date of Dec. 2, he writes as follows:—

SINCE I left Amsterdam I have been occupied in travelling and preaching the word of the Lord to the Jews, and showing to them the only way of salvation. The manner of my proceeding has been as follows: When I arrived at any place, I generally visited the Jews, first in their synagogues, and after this at their private houses. I was, for the most part, kindly received, and many of them were willing to speak with me concerning the salvation of their souls. Thus I had often opportunity to testify to them "repentance towards God, and faith in our Lord Jesus Christ." When they

had finished their prayers, I generally took occasion to speak with them on the subject of what they had been reading, and not only so, but I explained the gospel to them as circumstantially as possible, and I have good reason to hope that my labour among them has not been in vain. For we have not only the Lord's promise that his word shall not return unto him void, but I have also observed with respect to the Jews themselves, that the Lord accompanies with his blessing, the preaching of his word amongst them. One Jew at Meurs, said to me, "The Missionary Society does not at all obtain its aim." I asked him, "Why not?" He answered, "Because the more it labours to convert the Jews, the more they study and keep to the Old Testament." I answered him, "I rejoice to hear this from you, for it proves to me that we surely *shall* obtain our aim." I then showed to him, and to the other Jews, who were present, the only way of salvation fully, from the *Old Testament alone*, and proved to them, that no man can become justified before God in any other way than by the everlasting righteousness, which the Messiah *has* wrought out and brought in by his suffering and death on the cross. On this he was quite silent.

In some other towns where I visited the Jews more than once, I was happy to see that my efforts among them were not quite unfruitful. But a missionary must continue wrestling in prayer, and he must wait with much patience until he receive the early and the latter rain. It seems very needful that a missionary should remain some time in every place; and not enter too much into disputations with the Jews, but preach to them the word of the Lord, as plainly as possible.

PALESTINE.

LETTER FROM DR. G. E. DALTON.

LETTERS have been received from Dr. Dalton, dated Beyrout, the 7th of August, and Sour, (the site of the ancient Tyre, to which

place Dr. D. had removed to be nearer the scene of his intended labours,) the 6th of September last, by which we learn that his health had in some degree suffered from the climate, but through the goodness of God he was at the time of writing pretty well recovered.

The subjoined letter, dated Sour, 28th October, has since arrived with an account of the lamented death of Mr. Fisk:

I HAVE but time before the vessel sails from this place, to send you a few lines to convey the intelligence of the bereavement we, and the missions have experienced, by the departure from this life of the Rev. P. Fisk, one of the American missionaries. Yesterday I received two letters from the Rev. W. Goodall from Beyrout; the former of them, dated the 19th, did not reach me before from some delay or mistake, as Sour is only two days journey from Beyrout. It mentioned that brother Fisk had been attacked with a fever, about a week back, but that they trusted it was not alarming, or would not be, if they had a good physician near; he mentioned the treatment they used according to their medical books, and knowing how I was situated with respect to Mrs. D. merely asked for any further advice I could give. The second letter, (the 25th) mentioned the death of this valuable missionary, and beloved brother. On Sabbath morning, (23d inst.) at three o'clock, he fell asleep in Jesus, without a struggle, and entered into his everlasting rest, with the spirits of just men made perfect. We had been in expectation of being joined by this beloved brother; and with him I hoped to have visited some of the neighbouring parts, and in future enjoyed the benefit and happiness of his being my fellow-labourer should Jerusalem be safely tenable as a station; but the Lord has ordered it otherwise. His will be done. Humanly speaking, he was the least likely to have been thus cut off, being of a naturally strong make and constitution. I have consi-

sidered brothers Bird, Goodall, and myself, as not possessing very strong constitutions, and when leaving Beyrout for this place, whatever fears and anxieties I felt for the other brethren, and their families, as to health, lest they should need me when I could not go to them, it never once entered into my mind, that the strongest amongst us would thus be overtaken while going on quietly with his studies, and that I should only hear of his illness and his death by the same messenger. He indeed is a gainer, for “blessed are the dead that die in the Lord,” but *we are great losers*. Indeed the Lord has been pleased to weaken our hands this year greatly. Brothers Lewis and King, within this short time left us for their respective countries, and dear brother Fisk is gone to the mansion prepared for him in heaven. Brother Goodall promises at another opportunity to send me further particulars of our lamented brother,—“of the progress of the disease, and of his views of the approach of death.” When these longed for documents come to hand, I will write you more fully.

From the state of things in this country, and this afflictive event, I do not look at present to more than pursuing my studies here in Hebrew, &c.; and if spared, and afforded this leisure, I trust it will not be time mispent, as Arabic, &c., has of necessity occupied the little leisure I could from time to time command; and not having enjoyed the advantages which your other missionaries have had at Stansted, I feel this the more necessary, in order that I may be qualified to go amongst the Jewish people; I look forward, therefore, with longing eyes to hail some fellow-labourer from your Society.

Difficulties and many hindrances attend this mission. I fear, in England, it is hardly viewed in a just light, and that more is thought to have been done, or attempted, than is the fact. As respects the Jews, we can scarcely estimate it too low. We may, and should expect great things, and, in faith, use every ordained means; but as to Jerusalem, the church should know, and know it that it may stir them up to prayer and exertion, that it is

altogether in the hands of the enemy. They must not think any mission has yet been established there, nor, indeed, more than mere visits made to it. Levi Parsons thought the churches should never neglect it. Dear departed Pliny Fisk wished to establish his mission there, and at one time thought families might safely reside there. It has been visited by others, and I confess I left it, soon hoping to have my family there; but we all saw reason, this year, to hesitate, and what may be the event the Lord only knows. If this station continues to be untenable, Safed and Tibcrias alone present stations within the confines of Palestine for those set apart to the Jewish cause: the numbers in the other towns are very inconsiderable. What I have as yet seen of the Jews in this land leads me to think they are very prejudiced, and unwilling to listen. I do not think they are at all prepared for the Hebrew New Testament. If any missionaries are likely to gain acceptance, it is Germans. If there are any points the Committee wish to know respecting the state of the mission here, it will be my study to answer their enquiries.

He adds the following Postscript:—

Oct. 29, Saturday.—The vessel not sailing yesterday evening, as I expected, I retained my letter, and now open it to tell you of the Lord’s mercies to us. At a quarter past three o’clock this morning, Mrs. D. gave birth to a healthy son: we were alone during her trying hour, as we dreaded the noisy ignorant habits of the Arab women—yet not alone, for our Father and God was with us, maintained us, and heard our prayer. Glory be to his holy name!

JOURNAL OF DR. DALTON.

(Continued from page 78.)

Monday, March 28, 1825.—Started the muleteer with the baggage at day-break, and after partaking of some refreshment, bid adieu to my kind host at Sidon. Morning very cold and lowering. Early in the day our road

lay through well-cultivated ground. Met several flocks of sheep, the shepherds always going before and calling them:—"My sheep know *my* voice, and follow me; but a stranger will they not follow, for they know not the voice of a stranger."—We passed some Mussulman's graves, formed by heaping up a quantity of stones together, quite different from those in the regular burying-grounds. Most of the day our road lay near the sea-side—some parts very picturesque. About two hours from Sidon we crossed over a bridge much elevated above the stream it surmounted: it was formed by the projecting points of two opposite rocks, with a stone rudely placed between them, and without any protection on either side; it was but just wide enough for one animal to cross at a time.—Arrived at Sour, the ancient Tyre, at half-past three o'clock in the afternoon, and was kindly received by Mr. Chapaud, Consular agent, from whom I received every polite attention.—Two Catholics came in towards evening: one complaining of his stomach to me, led to some conversation on the fasts practised amongst them; and some passages of Scripture were brought forward. One of the men was rather violent—the other more candid. The first had, on a former occasion, expressed his approval of the answer from the Brethren to the Maronite patriarch's anathema, but now he spoke strongly against it;—he said the patriarch had affirmed the English had no faith, but that they had not stated the Maronites were without it; therefore, said he, they were on the wrong side. Not a Jew, I am told, resides here.

Acre, March 29, Tuesday.—Arrived here half an hour before sun-set; after a long day's ride, detained at the gates of the city nearly half an hour, it being necessary to report my name, &c. Visited Solomon's aqueduct on the way here—it lies about one hour from Sour, and ten minutes off the direct road. The arches are very fine.—The old Mytuawley (a species of Druse,) whom I expected yesterday, rode in company with me to-day. He was much surprised at my description of England, and spoke much in praise

of the English. He was shortly after joined by two Fallahs. The account he gave me of the Druses was, that they fast like Mussulmans, believe in Christ as equal with God, do not drink wine or spirits, have but one wife, eat with Christians, observe Friday, read their own books, but little of the Gospel. One of the Fallahs stated afterwards, that they read both the epistles and gospels as well as the Torah, or law, and believed in Christ as God. It is hard to know how much of truth was in all this, as in this country, people will say any thing to please you, if they have, or often when they seem not to have, any object in view, but for talk sake. We passed some Arab men and women at their repast; their camels, laden with fire-wood, were grazing near them. The women had their lips painted blue. Both men and women were of very dark complexion. The country near this city is very fertile. I lodge to-night in the Greek convent, which is now in a very impoverished state. Their superior has been absent for three years; but three monks are left in the convent, one of whom is deranged, and spends his whole time in reading aloud Arabic prayers; I found him standing near a lamp vociferating loudly. The cause of his malady was the present pasha having forcibly taken all his money from him: he is said to be very rational about common matters. I had some further applications for advice. There are about 15 families of Jews here.

Nazareth, March 30, Wednesday.—Was detained at Acre until nine o'clock this morning, waiting for a Biourdi from the Pasha. A captain of a Greek vessel came into the convent: I conversed with him for some time. He dwelt much on the differences in the ceremonies of the Greek and Popish churches, which gave me opportunity of pointing out the spiritual nature of the religion of Jesus, and the need every natural man has of being regenerated by the Holy Spirit. We were told, from Acre to this was only six hours, probably it is about eight; but owing to the swampy state of some of the low grounds, we

were obliged to make a round, and our Muckerow not knowing the way, we were obliged to get a Fallah to guide us, and did not arrive here, after wandering up and down hills, until night, having been eleven hours on the road. I had occasion frequently to check my servant and the muleteer for violent language. These men are very provoking, and it requires much care to guard against falling into the rough manners which are so painfully universal in these parts. Firmness without severity is what the inhabitants of Syria seem not to be acquainted with. A ludicrous circumstance happened to me at Sephory, about two hours from hence. Above the village stands an old ruin, once a church, built to commemorate the site of the house of the Virgin Mary's parents. I rode up to see it: a little boy, tending some goats and sheep, fled at my approach, crying loudly. In vain I assured him of my object. As I turned back to join my party, I heard much shouting, and presently perceived the village in an uproar. I judged it most prudent to ride on slowly. A fierce looking Mussulman, armed, came up to me, and lifting up my Mishlah, (or cloak) which I had rolled up, and put before me on the saddle, exclaimed, "No lamb here!" The little boy had mistaken me for (I suppose) a Turkish soldier, and imagined I intended to make a prize in a way not unusual in this country; and on his return, seeing something black before me, his fears were confirmed. It ended not a little to the amusement of all parties. We rode to-day through some truly picturesque scenery; fertile plains, with encircling hills, the olive, the almond, the tamarisk, and the fig-tree, putting forth their leaves, shewed that summer was nigh. In other hands, the fertility of this once favoured country would exceed any thing to be witnessed in our agricultural countries. Abundant crops are here, not the reward of hard toil, but require little else than turning up the ground, and throwing in the seed, and the traveller passes through immense tracts of the finest arable land, lying neglected altogether, or only cultivated in small patches here

and there. The extensive plains of Acre, Tyre, Esdraelon, and Sharon, are capable alone of sustaining a very dense population; and the peculiar conformation of the most rocky mountains in many parts, rising as it were in tiers and terraces one above the other, would afford a very extensive surface for the plantation of the fig-tree, &c. In its prosperous days, it must have truly been a goodly land; and wherefore its barrenness, but for the wickedness of the people that are in it?

I lodge to night in the house of a Greek priest. There is a Greek church, but no convent, as we were told, the only one being that of the Latins. My host informed me that there are no Jews here: of about 100 Greek families, many do not read at all; those that do, read Arabic. He states there are fifteen Maronite families, and some Catholics; fewer Mussulmans than Christians. In the morning I visited the Greek church; as usual it is daubed over with paintings, crosses, &c. On one side, a long room is separated from the body of the church; several seats, or stalls, with canopies, are in it; the vestments of the priests lying on each, and the centre one, more magnificent than the others, is occupied by the metropolitan when here. At present but two priests reside here: service or prayers are read every day in the church. I observed all the books in the church to be Greek. At the end of the centre aisle is a small chamber, the sides of which are inlaid with beautiful marbles from Constantinople. This conducts to the vault where the angel is said to have saluted Mary with these words—"Hail, thou that art highly favoured!" The well she was at the time drawing water from, is built over with marble, only leaving a small aperture for the bucket; and a hole in the top of the vault is shewn, as that through which the angel announced his message. My servant, and the Greeks that accompanied me from Acre, drank of it with great reverence. Nazareth is pleasingly situated, and to enter it, calls to the mind who and what give it all its interest. Here the blessed Redeemer had been brought up, and as his custom was, he went into the

synagogue on the sabbath day, and stood up to read; and when he had opened the book, he found the place where it was written, "The Spirit of the Lord is upon me, to preach the Gospel to the poor: he hath sent me to heal the broken-hearted; to preach deliverance to the captive, and recovery of sight to the blind; to set at liberty them that are bound; to preach the acceptable year of the Lord."

Jenin, March 31.—We arrived here about two o'clock, p. m.—It is but a short day (six hours) from Nazareth. The heat of the sun very great. We crossed the plain of Esdraelon, having a near view of Mount Tabor. I saw several large storks. We lodged again at a Greek Priest's house; we were not long seated, when amongst other visitors the Greffer made his appearance; these men are stationed in the different villages to collect tax from the pilgrims. He was inclined to be very turbulent, and supposing I did not understand Arabic, was very vehement in his demands upon the Greeks in company with me. He was a little surprised when I laid down my pipe and coolly told him I was "Inglese," and would pay no caffee, nor suffer those with me to pay it, which he very well knew they were exempt from, travelling with me. "I am a doctor, if you wish for medicine I will give you some with pleasure, but no caffee." He became more civil, and asked me to feel his pulse; he then said he hoped I would give him something as a bockshish, and apologized largely; I gave him a trifle, for which he was very thankful. The respect for the English is very striking, and in the Lord's hands may be made instrumental of much good to the Church; but his servants need the grace to discriminate in claiming like Paul their right of citizenship, without leaning on this or any other arm of flesh. While I lay down to rest for a little time, all around and without was confusion and uproar; the place had become filled with pilgrims, and between them and the noisy Greffer, there was nothing but contention. It was miserable to witness the delusion of these

poor souls, contented so as they reach the Holy City at this time, exhibiting the mean while all those evil passions and tempers, that make them more like demons than any thing else. It is quite the Juggernaut of souls in this land. The Monk that accompanied me from Acre, was so drunken and noisy, that I refused travelling with him any more. Every step I go seems to say, "Count all things but loss for the excellency of the knowledge of Christ Jesus:" it is only by having respect unto his high calling, that the Missionary, in such a land of oppression and darkness, can hope to go on without either becoming overburthened in spirit, or else growing dead to the state of myriads around him. On a journey this is more felt: after a weary ride he enters a town, but finds no welcome friend, none that gladly receive all that love the Lord Jesus: in his own country he may have known this privilege and refreshment, but now he may expect many things to try and weary his spirit: his consolations therefore must be drawn from the bosom of his God; and remembering there is one who hath said, "I will never leave nor forsake thee," this sweetens and gladdens every step, and expands his heart towards those around him, who are as sheep having no shepherd.—Some persons came in to me for medicine, and I gave some to my host and his wife, for which they were very grateful.—No Jews in this town.

Friday, April 1.—We started before day-break; passed through *Sychem*, or *Nablous*, but did not stop there, as the journey from thence to Jerusalem would be too long for one day.—We passed the mountains of *Ebal* and *Gerizim*. The appearance of *Sychem* is very striking; it lies in the valley, formed by these and the adjoining hills, and the olive trees growing thickly around, give it a very rich appearance. The crops all the way very promising. There are very few Jews in *Sychem*. Two hours south of *Naplous*, near the village of *Arabous*, we stopped about sun-set. We remained in the fields, as the neighbouring villages are all Mussulman. Our party kindled a fire, and prepared their coffee, &c. I

endeavoured in vain to sleep, the heat of the days preceding having made me quite feverish and restless. A little before midnight I was summoned to mount again, and wearied enough, I put myself again on the saddle. We passed *Singel*, and two or three other villages during the night. Our way was over a hilly and rocky country.

(To be continued.)

LETTERS FROM REV. J. WOLF.

LETTERS have been received from Mr. Wolf, dated Taganrog, Oct. 28, and Odessa, Dec. 29, and Jan. 6, from which we learn that he had left Persia, intending to proceed to Constantinople, by way of Odessa; that he was attacked by serious indisposition at Taganrog, in October, and long continued in a very doubtful state, but that it pleased the Almighty Disposer of all things at length to bless the attention of a medical gentleman residing there, of the name of Graves, for his slow recovery. His last letter from Odessa states, that though still

weak, he was recovered, and intended to proceed, first to Constantinople, and then to Jerusalem. His Journals have not yet been received.

DOMESTIC.

The Monthly Lecture to the Jews will be preached at the Episcopal Jews' Chapel, on Wednesday Evening, March 1st, by the REV. WILLIAM MARSH, M.A.

Vicar of St. Peter's, Colchester,
Subject.

THE REDEEMER PREDICTED BY THE PROPHETS.

SUBJECT of the Lecture on the Types, at the above Chapel, on Sunday Evening, March 5,
JOSHUA THE SON OF JOSEDECH,—
Zechariah vi.

The Lecture will be preached by the

REV. A. S. THELWALL, M.A.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Clapham, John, Esq. Penzance	10	0	0
Garling, Mr. D. B. Antigua	1	0	0
Hitchcock, H. W. Esq. Chatham-place, Hackney	10	10	0
Leach, Miss, collected by her	2	2	0
Birmingham, Bordesley, by Mrs. Pritchard	1	10	0
Blackburn, by Mr. John Eccles	5	9	6
Cambridge Undergraduates, by J. Medlicott, Esq.	39	15	6
Cheltenham, Miss C. by Rev. C. Simeon, for Mr. Wolf, (Palestine Fund)	50	0	0
Chichester, by John Marsh, Esq. General Purposes	76	7	0
Hebrew Old and New Tests. .	13	13	0
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	90	0	0
Colchester, by C. Boutflower, Esq. General Purposes	206	19	9
Hebrew Old and New Tests. .	27	4	4
Foreign Schools & Missions	15	15	0
Palestine Fund	12	9	1
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	262	8	2

Foleshill, near Coventry,	by Miss Lant	4	5	0	
Ditto, Jew Box,	by Miss Seale	1	10	9	
Glasbury,	by Mrs. Jones, Peulan	5	3	0	
Harwell, near Abingdon,	by Rev. G. Knight,				
	General Purposes	4	14	0	
	Palestine Fund.....	1	1	0	
			5	15	0
Henley on Thames,	by Hon. Mrs. Childers	3	15	0	
Ipswich,	by Rev. J. T. Nottidge.....	35	18	0	
Kirk Ireton Association,	by Miss Blackwell, by Rev. Robert Gell	10	0	0	
Launceston,	by Miss Nicolls	4	8	7	
Leeds Ladies,	by Mrs. Dixon.....	27	0	0	
London: Blackheath Ladies,	by Hon. Mrs. Foy				
	General Purposes.....	9	15	8	
	Heb. Old and New Testaments	0	10	6	
			10	6	2
Camberwell,	by Miss Simson.....	2	13	0	
Knightsbridge,	by Miss Malpas	2	2	0	
Maidenhead,	by Mrs. Bishop.	11	0	0	
Maidstone,	by Mrs. Prance	5	2	0	
Manchester,	by B. Braidley, Esq.	20	0	0	
Ditto Ladies,	by Ditto	80	0	0	
Norwich Ladies,	by Miss Hancock,				
	General Purposes	105	5	9	
	Girls' School	56	0	6	
	Palestine Mission	25	14	7	
	Hebrew Old and New Tests.	106	19	2	
			294	0	0
Palestine, produce of a Jew Box, at Aintoura		1	0	0	
Pangbourn, near Reading, by Master Welch		1	8	0	
Plymouth, Devonport, &c. by J. H. Dawe, Esq.....		5	11	6	
Portsmouth, Portsea, and Gosport, by John Allcot, Esq.		23	15	6	
Scotland, Bute Society for Religious Purposes, by Rev. James Denoon		5	0	0	
Seabank, by Robert Cunningham, Esq. by Rev. Legh Richmond..		21	19	0	
Stevenstown and Androssan Society, by Ditto.....		3	1	0	
Stamford,	by Mr. George Ford	1	10	0	
Swineshead,	by Rev. William Bolland	6	1	0	
West Bromwich,	by Mrs. Hawkes	3	0	0	
Yarmouth, Norfolk,	by Mrs. Burton	4	3	0	

NOTICES TO CORRESPONDENTS.

Senex, on the Hebrew Points, has been received, and he will see that we have inserted his former paper, which will, we apprehend, preclude the necessity of our inserting the latter.

Memoirs of Schultz, No. 3, will be inserted next month.

Textuarius on the last Vision of Daniel, and Extracts from a Poem on Rome by William Sotheby, have been received.

The Communication of Eloa, Abdiel, &c. &c. is under consideration.

Sephora has been received, and shall be noticed.

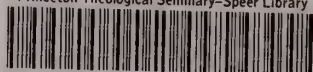
An INQUIRER is referred to our Work, vol. 8, page 22, for an answer to his Query.

The Sum of £6. transmitted by the Friends at Norwich, for the use of the Institution of Count Von der Recke, at Dusselthal, shall be safely conveyed to him.



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